THE MISTICAL CROWNE

OF THE MOST GLORIOVS *VIRGIN MARIE*,

Tranſlated out of Latin into English by R. H.

Printed at Douay by DIONYSIVS HVDSEBAVT, 1638.

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IHS

TO THE RIGHT HONble
AND TRVELY VERTVOVS
GOOD LADY, THE L.
ALETHEIA FAIRFAX,
VICOVNTESSE
OF EMVLA.

MADAME,

THE happy acquaintance of that noble Lady, your deare mother, liues still fresh in my memory. I could not but mourne for her

death from my heart (though I hope her ſoule is glorified in heauẽ,) conſidering that you her children were depriued of a mother ſo full of tender affection, and true vertue, to cherish you with the one, and incourage you with the other to all goodneſſe; the Catholick religion, of a deuout Patroneſſe, to ſuccour the Church with her aboundant charity, and to allure many to the ſeruice of God with the ſplẽdour of her heroick vertues: poore people of an vnſpeakeable ſupport, who willingly ſuffered want her ſelfe, to comfort, and relieue their neceſſityes; Laſtly my ſelfe, and all others, that did knowe her, of a noble friend, whoſe religious conuerſation was exemplar to all,

to all, and a patterne of rare perfection. These considerations I confesse bred a deepe sorrow in my heart, till I was happy in the acquaintance of your Honour, in whom seing liuely represented the true image of your good mother, Reuixit Spiritus, my heart exulted with ioy, and my spirit was reuiued, to see such a mother still to liue in her daughter; and the discomforts we all sustained by losse of her, to be fully repaired in your noble vertues. MADAME, I know not how I might more honour the memory of her gone, and better expresse my respects to your selfe, then to make choyce of your Honour (as her liuely picture,) to be the patroneſſe of this litle booke,

first written in Latin by an auncient authour, and now, according to my poore talent, translated into English for the benefitt of all English Catholicks. It is a deuotion to our B. Lady, which I know well sutes your zeale, and it is the good affection of a true friend, which presents it to you, and therefore I cannot feare your good acceptance; I onely wish, that your reading of it may increase your deuotion to that soueraigne Virgin, and that many heauenly blessings may fall vpon you, and all yours, by her glorious intercession, resting,

MADAME,

Your Honours euer
truely deuoted.
R. H.

The tranſlatour to the Catholik reader.

THAT thou mayeſt (good reader) be more excited to deuotion towards the B. Mother of God, and more clearly diſcerne, how conſonant and agreeable to the pious practiſe of the primitiue Church is this litle crowne of hers; from amongſt many hundred authentick writers (out of diuerſe of whoſe workes it is moſt part extracted by the deuout author, I will produce ſome few teſtimonyes. But firſt obſerue three ſorts of worſhipp, different according to ſo many degrees of eminency of infinite diſtãce:

The firſt is diuine worſhippe, called by the Greekes *Latria*, due to God alone as Creatour &c. and to giue this to any pure creature is idolatrie: the ſecõd is religious worſhippe, due to the Celeſtialls, which is ſubdiuided into two braneches, *dulia*, and *hyperdulia*; whereof the firſt belongs to the Saincts and Angells, of whom
Pſal. 138. the Pſalmiſt ſaith: *Nimis honorati ſunt amici tui Deus, &c.* The latter is proper to the moſt holy and immaculate Mother of God, Queene of
Pſal. 44. Saincts and Angells, *Aſtitit Regina à dexteris tuis, &c.* The third and laſt is called ciuill worſhippe, due to viſible Superiours, &c. Now many tymes in the externall exhibition, and in the words expreſſing thẽ, theſe worſhippes differ not, but onely in the intention, and internall meaning: for example, this ſentence; (*Thou art the cauſe and preſeruer of my health, and life*) I may

ſay

THE PROLOGVE

Vpon the moſt devout treatiſe of the myſticall crowne of the mother of God ever-virgin.

A Crowne of gold vpon her head ingraven with a ſeale of ſanctity. To laud bleſſe and magnifie the Impe- Eccl. 45.
riall Maieſtie of the glorious virgin Mary enobled with the honour and excellencie of all vertues, adorned with the Margarits of all ſpirituall graces, illuſtrated with the bright beames of wiſdome and knowledge, the Scriptures teach vs, creatures exhort vs, figures moue vs, & almoſt euery page of ſacred Theologie in-

uiteth vs. To this moreouer we are excited by miraculous ſignes, by diuine oracles, by ſecret myſteries, by the doctrine of the prophets, by myſticall ſignification, by the text of the Ghoſpell, by the trumpet of the Apoſtles. For the higheſt heauens, the ſunne and moone, the ſtarrs and light, the whole orbe of the earth, the quires and legions of Angels, & all the ſquadrons of celeſtiall ſpiritts, do praiſe her. Wherefore pious and godly men in every nation vnder heaven, inſpired with the holy ghoſt, haue endeavoured to extoll her with admirable praiſe, with golden eloquence with excellent and learned treatiſes: But I who haue not receaued ſo rich & noble gifts of grace will out of the little ſparke God hath inſpired me with, celebrate her praiſes, and endeavour the vtmoſt I can to

shew my ſelfe her devoted ſervant, leaſt I be found vngratefull for aboundant favours ſo frequently receiued from her.

That therfore according to my words premiſed, her head may shine with more glorious luſtre, I will put vpon it a crowne of gold, enriched with twelue pretious ſtones, shining with ſix excellent lights, fragrant with ſix moſt beautifull flowers, full of all ſweetneſſe.

Now the order of placeing them shalbe in this manner;

In the firſt place a topaze.
In the ſecond the morning ſtarre.
In the third a Carneoll.
In the fowerth a Lily.
In the fifth a Calcedonian ſtone.
In the ſixt the pole ſtarre.
In the ſeauenth a ſaphyre.
In the eight the ſaffron flower.
In the ninth an achate.

In the tenth the ſtarre of the ſea.
In the eleauenth a Iaſpar ſtone.
In the twelfth a Roſe.
In the thirteenth a ruby.
In the fowerteenth the ſunne.
In the fifteenth a ſmaradge.
In the ſixteenth a violet.
In the ſeauenteenth an amethiſt.
In the eighteenth the moone.
In the nyneteenth a Criſolyte.
In the tuentith a marigold.
In the one & twentith a Chriſoptaſe
In the two & twentith the Orion.
In the three & twentith a bevill.
In the fower & twentith Camomile.

That of ſuch precious Gemmes, radiant lights, and faire flowers, her crowne may be more excellently enobled, beautified and adorned & ſo be of our lady more gratiouſly & ioyfully accepted.

And that every one may become more prompt and ready to preſent her

her with this moſt glorious crowne, there ſhall firſt of all be ſet downe certaine fruits, or priviledges wherewith ſuch as devoutly, ſerue the Mother of God, are happily rewarded, which be in number twenty fower, according as the moſt precious crowne of the glorious Virgin is beſette with ſo many ornaments.

The firſt fruits then, or priviledge that the ſervants of the bleſſed Virgin Mary queene of heauen enioy is, that she delivereth them from obſtinacy, and hardneſſe of hart,

The ſecond fruit is, that B Mary recalls ſuch as do erre, to the Knowledg of truth, and true pennance.

The third is, that Mary extinguisheth vice, and obtaines vs remiſſion of our ſinnes.

The fowerth, Mary mitigates the anger of almigthy God, leaſt he take revenge vpon vs.

The fifth Mary exciteth to the hatred of mortall ſinne and of ſpirituall vncleaneſſ.

vj. Mary obtaines continency for the vnchaſt, & moues to cleaneneſſ of heart.

vij. Mary defends vs powerfully, againſt the divells, that they hurt vs not.

viij. Mary ſtrengtheneth the tempted, leaſt they conſent to ſinne.

ix. Mary reacheth her hand to ſupport the fearfull and in danger, leaſt they faile.

x. Mary as a pious Mother comforts the poore and afflicted.

xj. Mary cureth and recovereth the ſick and weake.

xij. Mary moues to the contempt

of the

of the world, and to ſingle life ſuch as are giuen to vanity or ſenſuality.

xiij. Mary offers a taſt of inward, yea ſometymes heauenly ioy, to her devotes.

xiiij. Mary inſpires the gift of clemency and mercy towards our neigbours.

xv. Mary informeth the vnderſtanding to liue well.

xvj. Mary raiſeth good liuers to the grace of profitting in vertues.

xvij. Mary procureth and cauſeth that one be eſpouſed to Chriſt if a woman; if a man, to her ſelfe.

xviij. Mary nouriſheth and refresheth hungry and thirſty ſoules with the fruite of her wombe.

xix. Mary helpes and affoords conſolation againſt dulnes of ſpirit and drines in devotion.

xx. Mary often preſerues from

entring Purgatory.

xxj. Mary doth mercifully releaſe the ſoules of the dead out of purgatory.

xxij. Mary procureth grace to dy well and to receaue the Sacraments.

xxiij. Mary powerfully affords helpe to expell diuells from ſuch as are dying and in paſſions.

xxiiij. Mary crownes after death with ſingular reward.

Theſe fruits and priviledges are taken from the words of venerable Doctours namely S. Auguſtine, S. Hierome, S. Ambroſe, S. Bernard, S. Damaſcene, S. Anſelme and others, beſides, out of very many true examples, both in the mirrour of examples of the glorious Virgin, and in the book of miracles in the contents of the Pſalter and Roſary & alſo in devout maieſter *Allan his compendium*.

Not

Not with ſtanding we muſt know, that not all which ſerue our lady the bleſſed Virgin, obtaine theſe recounted benefits in like manner, nor receiue equall reward, but every one according as he is capable, and as he prepares himſelfe more worthily & purely, and as he ſhall more diligently and faithfully imploy himſelfe in the ſervice of the queene of heaven. For as we may obſerue in the diſpoſition and diligence of ſuch as follow the Courts of earthly Kings and Princes, who albeit they be imployed in different exerciſes and offices, yet for all that everie one enioyeth the liberties and priviledges of the Court amongſt which moſte haue diuers ſtipends agreable to their eſtate. Alſo ſome in their obſervances are found more faithfull, or tryed in adverſitie, ſome expoſe themſelues to all dangers.

gers for their Lord, who therefore are wont to be more bountifully rewarded, and also preferred to more neare attendance of the Kings person, which maturely considered all the servants of Mary ought solicitously to endeavour, as much as they are able, to honour and praise her in this her glorious crowne, wherewith she is adorned, that they may attaine the foresaid priviledges, and that the end of temporall praises, may be the beginning of perpetuall in the heavenly country, with the assistance of this our most pious mediatresse; For she is bounteous mercifull and sauing, so that of her, said holy S. Augustine I know I cannot perish, for the pietie of Mary. For at her intercession God almighty bestowes vpon men the gifts of his grace, neither doth the service done to his most worthly

mother

leſſ pleaſe him, yea even more, then vnto himſelfe, as devout Doctours do teſtify, whoſoever therefore shall deſire to enioy the foreſaid favours, graces & priviledges, let him daily indeavour to adde ſome thing to this myſticall crowne more or leſſe, according to his eſtate condition and devotion, as God shall put into his heart, at leaſt a flower, a ſtarre, or a pearle, till the foreſaid crowne be perfected on euery ſide, which done, let him begin againe according to the manner & forme following. But ſythence praiſe it not beſeeming in the mouth of a ſinner, therefore that this enſewing ſervice may be acceptable to Chriſt, & Mary, its very neceſſary that every one liue as vertuouſly as he can poſſible, eſpecially in humility, obediēce, ſobrietie, chaſtity, piety, modeſty, patience, &c.

The

The ſubmiſſiue promiſſe and preſentation of the ſaid myſticall crowne to the moſt glorious Virgin Mary.

IN the deſire of my ſoule, in the ioy of the holy ghoſt, in vnfained charity, in the word of truth. I deſire to extoll, laud, and bleſſ thee, ô Virgin, more reſplendent then the ſunne, more comely in aſpect, more florishing in faith, and grace, ſince thou art glorious, bright, and cleare, radiant, and delightſome, amiable and gratious, pleaſant and odoriferous as the roſe. But ſo great is thy worth and excellency, that if I ſhould ſpeake of thy praiſes & glory, with the tongues of men and Angels,

Angels, should penetrate the ſecrets of myſteryes, and haue all knowledg of Scriptures, yet my force would faile, my power be exhauſted, ere I should be able ſufficiently to explicate but the firſt principales of thy praiſes. For thou art incomparable, and before all other women in beauty, comely neſſe and elegancy; more noble then any humain creature in vertue, grace, and wiſdome, more glorious then the Angels in the eminency of dignity, in the excellency of ſanctity, in the beatificall fruition of glory; being exalted aboue the quires of Angells aboue the thrones of Apoſtles, and Prophets, and all the heavenly citizens, thou ſitteſt crowned at the right hand of thy moſt loving ſonne, where thy holy merits are recounted, thy honour is glorioufly denounced, thy praiſes and prerogatiues

tiues of all, with veneration moſt devoutly proclamed; what therefore can I miſerable ſinner adde to theſe ſo ineffable, yea I ſhall think my pen fluent enough, if one dropp may paſſ from it towards the expreſſion of thy praiſes.

And indead this crowne, ô lady I preſent thee with, worthily ought to be of gold: For as gold excells all kind of mettall, ſo thou holdeſt the principality over all in heauen and in earth, and to thee euery knee doth bow of celeſtialls, terreſtrialls, and infernalls, and every tongue confeſſeth that thou the mother of our Lord IESVS-CHRIST art in the glory of the Father, cloathed with the ſonne as a garmẽt, crowned with a ſhining light, which is adorned with the glory and ſplendour of 12. ſtarrs. And as gold is refulgent in brightneſſ, ſo thou, ô lady, art moſt

moſt illuſtrious in holyneſſ, moſt renouned for miracles, and moſt radiant for ſurpaſſing merits, in mynd and body faire and comely.

Wherefore, ô queene, clothed with the ſonne, crowned with twelue ſtarrs, exalted in heaven, ſith thou art pious and moſt pitifull, more bright then the ſtarr of the ſea, look vpon the enemyes darts, wherewith I am wounded; behold the ſorrowes wherewith I am afflicted; obſerue the temptations, wherewith I am aſſailed, leaſt the enemyes rage become inveterate, leaſt his cruelty increaſe, leaſt I be by him proſtrated and inthralled, let thy right hand confound him, let hell ſwallow him, and that at my death the eye of faith be not darkned in mee, caſt thou the rayes of thy brightnes vpon me. While bitter and cruell death threatneth deſtruction to the body,

body, and former ſinnes diſamay the ſoule, and afright the conſcience, let thy preſence aſſiſt vs, and from the moleſtation of our adverſary guard and protect vs, that ſo free from ſinne and all evill wee may paſs with hope of ioyfull reſurrection, to the glory of eternall felicity. Amen.

THE

The order of placing the ſtones ſtarrs and flowers.

In the firſt place is preſented the Topaze.

O Virgin wholy faire and beautifull repleniſhed with all graces; ô ſacred, bleſſed golden and bright harbour framed for the honour and glorie of the ſonne of God, to the praiſe and renoune of thy excellency I place firſt of all in thy honourable crowne the Topaze excelling all other pretious ſtones in ſplendour & brightnes, and therefore iuſtly to be inſerted amongſt the ornaments of thy noble diademe: Becauſe as thou ô moſt ſweet Lady ſurpaſſeſt all woemen in beautie of

body, so doest thou exceed all Saints and Angels in the lustre of sanctity. For thy whole life was a mirrour of holynesse and perfection, a rule of regular discipline, and religious conuersation. If we should commend one for faith; who more rich then thou art? if for charity, who more fervent? if for religion, who more obseruant? who more studious in reading? who more devout in prayer? who more sublime in contemplatiõ? who more benigne in courtisy? who more pure in charity? who more vnspotted in virginity? who more moderate in temperance? who more aboundant in knowledg? who more vnpartiall in iustice? who more constant in adversity? what Sainct or Angell penetrated more deeply divine mysteries? who ever obteines so large & ample measure of divine grace? Who more clearly and perspicuously

ſpicuouſly contemplated the high & profound Maieſty? Therefore doſt thou, ô Lady, worthily challenge for an ornament of thy head the pretious topazion more reſplendent then all other gemmes, becauſe thou ſurmounteſt all Saints and Angels in the beauty of vertues, in the ſplendour of graces, in the crownes of merits.

Wherefore out of the plenitude of all goodnes which thou poſſeſſeſt, and thy vnexhauſtible plenty of all mercy, thou induceſt ſinners to ſeek for pardon; the iuſt, for an immortall crowne. Thou art Lady of the world, queen of heauen; thou haſt deliuered vs from bondage, reſtored vs to liberty, taken from vs death, giuen vs life, while thou brought forth our Sayiour the ſonne of God. Thou, ô Lady, doſt refreſh vs in afflictiõ, comforteſt vs in aduerſitie,

freeſt vs in death, deliuereſt vs from the diuells, withholdeſt vs from eternall perdition, openeſt vnto vs the gate of Paradiſe, and vniteſt vs to our redeemer. Thou art mother of mercy, thou looſeſt the bound, thou bindeſt the looſe, thou mitigateſt aduerſity, healeſt the contrite of heart, acquitteſt the guilty, correcteſt the offender, liſteſt vp the fallen, comforteſt the deſperate, reſtoreſt our honour, rectifieſt our confidence, rendereſt forces and grace: Thou appeaſeſt indignation, recouereſt the loſt inheritance, ſeperateſt vs from Sathan, purgeſt vs from ſinne, reconcileſt vs to God.

Therefore ô moſt worthy Virgin, moſt holy mother of God, moſt glorious queene, the congratulation of Angels, the exultation of Patriarches, the gladnes of the Prophets, the ioy of the Apoſtles, the ſweetneſſe

neſſe of Martyrs, the delight of Confeſſours, the harmony of Virgins, incline thy pious eare vnto me, turne thoſe thy eyes of mercy to me. I am blind, reſtore me ſight, I am ſicke graunt me health, I am dead raiſe me to life; for with thy melliſluous countinance thou reioyceſt the ſorrowfull, with thy leaſt touch thou healeſt the ſick, with thy roſe-like odour thou quickeneſt the dead, & all good which is wrought in heauen and in earth is graunted by thy merits, and obtained by thy prayers.

Looke therefore, ô Lady, vpon this miſerable ſinner deformed through ſinne, and inwrapt in many miſeryes. By thee, ô moſt holy Virgin, let my bonds be looſed, my treſpaſſes releaſed, my debts cancelled; let what is bruſed be repaired, what broken be knit, what loſt reſtored;

what old renewed, what is defectiue be perfected. By thy grace let my heart be clenſed, my mynde illuminated, my ſoule inflamed, my breaſt mollified, my taſt ſweetned, my countenance beautified. Helpe me, ô light wherewith I am illuminated, ſweetneſſe wherewith I am refreſhed, fortitude wherewith I am confirmed, ſtrength wherewith I am ſuſtained; remoue farre from me wicked and deceitfull words, malignant thoughts, vngodly workes: let thy grace direct my whole life, thy preſence illuſtrate my death, and thy mercy bring me to eternall glory. Amen.

In the

In the ſecond place is preſented the morning ſtarre.

THou therefore, ô excellent Virgin, happie port of heauen, pleaſure of Paradiſe, lady of Angels, queene of the world, ioy of the Saints, advocate of the faithfull, fortitude of thoſe that fight, recaller of thoſe that goe aſtray, medicine of the penitent, to the laud and glory of thy imperiall Maieſty in the ſecond place of thy glorious crown I find the morning ſtarre, which is a body ſpherical and round, cleare, radiant, faire and gratious: All which moſt beautifull Virgin moſt properly repreſent thy perfectiõs: It therefore ought of right to be inſerted in thy crown, in a circular and

round forme, by which is signified eternity, which hath neither beginning nor ending. For albeit, thou ô lady, hadst thy beginning in tyme, yet thou wast in the Divine idea in a manner eternall, being by that supreme maiesty eternally preordained, and before all ages foreknowne and predestined, yea and before the creation of the world chosen the holy and immaculate mother of God, that by thee he might send vs his peace from heaven, redeeme mankind, repaire the fall and ruine of the Angels, releasé the fettered from the infernall prisons, and open the gate of heaven. Thou also hast binne renowned for thy works, but more for thy wholesome examples, and most for thy glorious merits; thou hast binne amiable and louely in the sight of God and man, most gratious aboue the comelines of woemē,

most

moſt glorious aboue the beauty of Angels.

O mother of God how matchleſſe art thou in merits? how great is the ſweetneſſe of thy piety and mercy? Thou repaireſt earthly, thou reneweſt heavenly things. Thou ioyneſt high & low together in league, and mercifully affords grace to all that cry vnto thee. Who therefore needs mercy let him drawe neare to thee, and he ſhall finde thy bowells to flow with compaſſion. Who is by his adverſary aſſaulted in faith, let him haue recourſe to thee, and he that was ſtumbling ſhalbe ſolidly confirmed. He that feeles the incentiues of carnall concupiſcence, let him ſeek for thy favour, and the danger of his chaſtity is prevented. He thats puffed vp with arrogancy and hauftineſſe of mynd, let him reflect his eye vpon thee, and by the merite

merite of thy humility the tumour of his pride is aſſwaged. Who is ſoone incenſed with the rage of anger, lett him lift vp his eyes to thee, and by thy meekneſſe he will become calme. Who is by errour withdrawne from the way of life, let him look vpon thee the ſtarre of the ſea, and in thy light he ſhalbe reduced to the path of truth. Thy pietie ſuccoureth in all perills, and is powerfull to affoord reliefe; and worthily, ſith thou art the mother of God, queen of the world, Empereſſe of heauen, ſpouſe of the holy Ghoſt; for thou makeſt vs to abide and liue continually in CHRIST, and to attaine divine reward.

Thou flouriſheſt in the eternity of God, ſhineſt in his verity, and ioyeſt in his bounty. Thou withdraweſt from vice, reſtoreſt to grace, inureſt vs to ſanctity; Thou aboliſheſt

heſt our ſinnes, purgeſt our crimes, reſtoreſt innocency to the guilty, ioy to the ſorrowfull, removeſt diſcords, eſtabliſheſt peace, appeaſeſt the tumults of warres, ſuppreſſeſt anger, treadeſt downe the proud, loueſt the humble, attoneſt diſcordants, reconcileſt enemyes, accompanieſt the preſent, inviteſt the abſent, combineſt in amity things terrene and celeſtiall, humaine and divine. Thou didſt beare the God of heaven, the king of the earth, the Lord of the whole vniverſe, the redeemer of the world, the deſtroyer of death, the repairer of life, the author of eternity; thou neither hadſt ſenſe of pleaſure in cõceiuing, nor of paine in bearing him: Wherefore ſith thou art next vnder God the cauſe of all goodneſſe, I wiſh & deſire to praiſe thee, to loue thy beauty, to reverẽce thy happineſſe, to

glorify

glorify thy highneſſe, to ſupplicate thy bounty.

Send forth therefore the rayes of thy mercy vpon me, that my ſoule defiled with ſinne may be clenſed with thy grace, enlightned with thy glory, exhilerated with thy ſweetneſſe, inflamed with thy loue, guarded with thy protection: Lett thy immaculate and divine childbirth redeme my captiuity, heale my infirmity, illuminate my blindneſſe, raiſe me from death, defend and preſerue me from all ſinne and perill. O my lady, whom I will honour; my ſweeteſt ſolace, whom I will loue; my Sovereign, whom I will reverence; my ſpouſe, for whom I will reſerue my ſelfe; Turne thy gratious countenance vnto me, that in thy beautie I may ſee light, and avoid darkneſſe, ſee veritie, & eſchew vanity; ſee life and eſcape death.

And

And ſeing that thou art repleat with all graces, purge my ſoule from all vncleaneſſe, make my heart the temple of God, fill it alway with thy holy loue, that loving I may deſire thee, deſiring may ſeek thee, ſeeking may find thee, finding may imbrace enioy and reſt ſweetly in thee. Amen.

In the third place is preſented a Corneoll.

O Virgin mother of mercy, throne of the higheſt maieſty, to whom both humaine and Angelicall orders doe homage, all creatures magnifie, at whoſe beck the arid and dry becomes moyſt and fruitfull, the cold waxeth hote, the dead reviueth. Then whoſe life nothing

nothing is more holy, then whose conscience nothing more pure, then whose eyes nothing more attractiue, then whose loue nothing more decent, then whose imbracing nothing more chaste, then whose indewments nothing more rich, then whose issue nothing more blessed. Therefore I sinner looking on thee onely, desiring to please and in some measure applaud thee, that thy crowne may yet shine more glorious in the third place fixe the Corneoll adorned with purple colour.

This Corneolls red colour doth rightly illustrate thy noble diademe, sith that spirituall martyrdome dyed thy soule with a purple tincture For whē thy beloued sonne the onely spouse of thy Virginity was beaten & torne with sharpe whips, abused with filthy spittle, provoked with reproaches, and disgraces,

disho-

dishonoured with scorns, crowned with pricking thornes, fastened to the Crosse had giuen to drinke vinegre and gall, and his heart pearced with a speare, thou became all desolate and wounded with sorrow, surcharged with dolour, and afflicted with all kind of torments, thou wast possessed with amaritude and bitternes, wounded in thy mynde, transfixed in thy soule, darted in thy heart, stabbed in thy breast, the sworde of martyrdome thrust quite thorough thy tender bowells. But now reioyce, ô lady Virgin, for whom thou sawest dying on earth, thou now beholdest raigning in heauen, and thou, who wast partaker of his sorrow vpon earth, art made partaker of his ioy and glory in heauen, receiuing of him eternall honour, that to thee every knee may bowe, and everie tongue confesse thee,

thee, the mother of God, the ſpouſe of the holy ghoſt, the daughter of the moſt loving God the Father, who ſitteſt on the right hand of the eternall king, as moſt renouned queene, crowned with honour and glory in a golden garment, beſet round with merveilous variety, moſt highly extolled with the ſweet content and harmony of Angels and Saints. Where vpon for both to witt, the ſorrow of thy ſonnes death, & the ineffable glory, wherein thou now reioyceſt in heaven, ſome in thoſe words indeavour to praiſe thee.

O Mary Virgin without ſpotte,
Compared to the lily white,
Whom the moſt cruell ſword of griefe
With violēce did thorough ſmite.
But thy ſonne riſing bright as day,
All ſorrow ſoone was chaſd away,

And

And thou ſo ioyfull didſt become,
As cannot be expreſt with tongue.
Now in heauen high plac'd thou art,
Sitting in throne of ſonne moſt bright,
Enrob'd with glory in every part,
Crownd with ſtarrs of ſplendent light,
With ioyfull quires of virgins pure,
Thou art environ'd round,
With iubilie perpetuall
All forth thy praiſes ſound.

Worthily art thou therefore, ô Lady, praiſed and glorified of all, ſince thou imparteſt grace to all, and impoſeſt puniſhmēt vpon none. For thou yealdeſt peace to earth, glory to heauen, ſafetie to the loſt, life to the dead; thou governeſt in proſperity, repelleſt aduerſity, extinguiſheſt vices, inkindleſt vertues, makeſt our bodyes chaſt, our hearts pure, all parts rightly compoſed, our

myndes calme and quiet : Thou converteſt Infidells , reformeſt our life and manners. Thou, ô Lady, art admirable and amiable in ſingular virginity, healthfull in fecundity, venerable for pearleſſe ſanctity. Thou ſhewedſt to the world its creatour viſible, thou conceiuedſt the worlds redeemer, thou broughtſt forth its mediatour, thou offeredſt to the world its Lord our Saviour. Thou art inriched with divine and Angelicall praiſes, continuing holy in mynd and body art highly honoured with many prerogatiues of graces. Thou converſeſt with the Senatours of heaven in the Court of paradiſe , where the holy Spirit preſideth, and the Divinity inſtructeth . Thou waſt ouerſhadowed with the vertve of the higheſt , made fruitfull, and conceiuedſt by the healthfull dew of the holy ghoſt.

Thou

Thou art the patterne of continency and chaſtity, the forme of perfect integrity. Thou exceedeſt every one, thou ſurmounteſt all without exception. Thou art a holy Virgin, a modeſt Virgin, a devout Virgin, ſingular in virginity, excelling in dignity; thou conceiuedſt without impeach of modeſty, & broughtſt forth without ſenſe of paine. Thou haſt produced the life and light of men, thou Virgin haſt conceiued God by the operation of the holy ghoſt, thou boreſt him remaining wholy immaculate. Thou ô Virgin beautifull before the daughters of men haſt conceiued the moſt beautifull before the ſonnes of men, and haſt giuen him to vs.

Since therefore thou art the mother of God moſt clement, moſt ſweet, moſt prudent, moſt potent, take compaſſion on me in the day

of my tribulation, and neceſſity. Behold my enemyes, how they are increaſed, and perſecute me with implacable hatred; they haue corrupted, wounded, and defloured my ſoule and trod it vnder foote. Reconcile me, ô Lady, to my creatour, whom thou haſt cloathed with thy holy fleſhe; reſtore me to my God, whom thou haſt caryed in thy wombe; make my attonement with my Saviour, whom thou haſt nouriſhed with thy virginall mylke; that through thy holy merits, viſited with his grace, raiſed vp with his mercy, irradiated with his light, ſtrengthened with his vertue, I may contemne my enemyes, accompliſhe good works, perfectly adhere to my Creatour, ſinge and ſound forth perpetuall praiſes to him and thee for all eternity. Amen.

The

In the fourth place is presented a Lilly.

O Mary the treasury and garden of benediction, the pillar and firmament of truth, the lustre and brightnes of grace, the veine & conduit of mercy, the Empereſſe and distributer of glory, the foundation of the Church, fountaine of clemency, the storehouse of wisdome, the conclaue of modesty, the hope of salvation, and forgiuenes, full of all vertue & grace, the temple of peace, the pallace of beatitude, the land of benediction, the mother of verity, the handmaide of safety, the louer of the humble, the honour of the chaste, the light of sinners, the vnction of penitents, the reducer

cer of thoſe that erre, the miſtreſſe of the perfect, the ioy of men and Angells, in the fowerth place of thy crowne I plant the Lilly, a flower gratious and beautifull.

The Lilly is white in colour, ſweet in odour, ſmooth in touching, beautifull in forme; And theſe, ô Virgin, agree to thee, ſo that it worthily ought to be placed in thy crowne. By the pure whiteneſſe of the Lilly is ſignified virginity; for thou art a moſt pure Virgin, chaſte in bodie & mynde, and as thou hadſt virginity in thy fleſh, ſo puritie and cleanneſſe in thy conſcience. Thou waſt a Virgin in childbirth, and after childbirth remaineſt inviolate, adorned in thy body with the candour of virginity, and in thy ſoule with the ſplendour of humility and purity. Thou haſt pleaſed the ſonne of God with that double ornament

of

of ſanctity and vertue. For thou, ô Lady, art a ſingular Virgin, ſince none did pleaſe God like vnto thee, nor built for him ſo ſtately a pallace. Therefore as in compariſon of God none is found good, ſo in compariſon of thee, none perfect, albeit approued for excellent. But what brings ſo ſweet an odour to the ſoule, as thy name, tempered with loue, of which one ſaith; MARY is a golden name, fragrant and ſweetly alluring, as it were of celeſtiall tincture, bright and refulgent as the ſunne. Thy loue is marveilous, to moneks mellifluous, holy and contemplatiue, divine, and rauiſhing. Thou art alſo, ô Lady, milde, gentle and meeke: for holy Scripture proclaimeth thee the miſtreſſe of meekneſſe, the ſquare of bounty, the rule of modeſty, the forme of mildeneſſe. Thou art a maide exceeding

ding comely, a Virgin moſt beautifull, and vnknowne of man, neither is there any woman like to thee in ſeemlineſſe, beautie, and weight of words.

Becauſe thou waſt ſurpaſſing faire with the virginall ornament of chaſtity, and yet more faire with the incredible beauty of ſanctity, and furniture of all vertues, thou waſt in the eyes of the higheſt king honourable and pleaſant, amiable and gratious beyond meaſure. Thou alſo hadſt beauty in thy eyes for thy douelike ſimplicity, good grace in thy lipps for thy fluent eloquence, comelineſſe in thy hands for thy prompt liberality, tendernes in thy eares for thy propenſe piety. For who is able to ſet forth thy vertues, to diſcouer thy myracles, to manifeſt thy ſtupendious works? Thou art higher then heauen, deeper then the

the abyſſe: in thy ſacred wombe thou harbouredſt the almighty, whō the whole worlde cannot conteine. Thou haſt repaired the dammage of our firſt Mother, thou haſt brought redemption to loſt mankinde, thou procuredſt to the world ſingular commerce, thou ſurpaſſeſt all creatures in honour & ſanctity, ioyneſt heauē and earth together in league, exalteſt vs to thinges high and celeſtiall, confirmeſt the covenant, diſſolueſt the bonds of death. Thou ô royall Virgin decked with iewells of vertues, ſhining in double glory of ſoule and body, for thy forme & beautie well knowne to the celeſtialls, alluredſt the citizens of heauen to behold thee, attractedſt the mynde of the king to deſire thee, broughtſt downe from aboue the Angelicall Embaſſadour to ſalute thee. Thou conceiuedſt without ſinne; waſt great

but

but not burdened; broughtſt forth vncorrupted; boreſt God, and by God conceiuedſt, not knowing man, yet hadſt a ſonne. O chaſt and vntouched Mother, yea mother of him whoſe father is God. The ſonne of the Fathers charity is the crowne of thy chaſtity, the wiſdome of the Fathers heart is the fruit of thy immaculate wombe. Thou the flower of flowers, Virgin of virgins, & approued crowne of chaſt dāſells, beloued of our Lord aboue all weale and beauty, without touch of modeſty art found mother of our Saviour; thou deſeruedſt to beare the Lord of allthings, and of all virgins ſole Virgin to giue ſuck to the king of Angels, with the luſtre of vertues to illuminate the worlde, with the light of iuſtice to illuſtrate hearts. Thou art alwayes radiant with beames of grace, never ble-

blemiſhed with any filth of ſinne. Therefore I ſalute thee, ô queene of virgins, roſe of the flouriſhing ſpring, Lilly of the valleyes, and with this ſalutation of thee, ô ſolace of heart, will conclude this Chapter.

All haile with heavenly grace repleat,
Poſſeſt of God, in glories ſeat,
Lillyes of virgins deck thee round,
By vertues prize thy ioyes abound.
Virgin of God in childbed chaſt,
By power divine ore ſhadowed waſt.
Bright cloud that light brings to our eyes,
Which cleareſt the heavens, & ſtarry ſkyes:
Faire tower of ivorie ſhining white,
Impurpled roſe full of delight;
To guard vs from infernall band,
A pearcing ſword thou bearſt in hand,

Mans

Mans ſaving health, and high renowne,
Gods mother deare, and virgins crowne:
Eternall honour is thy due
Next CHRIST, that God and man is true,
Thy ſonne ô pious mother craue,
His faithfull flocke from ſpoile to ſaue. Amen.

A Calcedonian ſtone is preſented in the fift place.

O Merveilous Virgin and Lady, by whom hell gates were broken vp, the heavens opened, the loſt repaired, the elements renewed, ſhining with ſingular perfection before all others, reſplendent and bright with radiant beauty; to the honour

honour and glory of thy moſt ſacred head, in the fift place of thy honourable crowne I preſent the Calcedonian pretious ſtone, excelling in vertue. This gemme, which is obſcure within the houſe, but ſhineth & glittereth abroad, is inſerted in thy noble diademe: Becauſe thy vertues and miracles are not obſcure in corners, but are diffuſed throughout the whole world; Thy name is glorified every where; thy fruit is bleſſed, thy wombe extolled, thy pappes reverenced, into the whole earth is gone forth the ſound of thy vertues, the voice of thy miracles is heard to the ends of the world, in the whole circuit of the earth thou enlighteneſt ſoules, repaireſt bodyes, raiſeſt the dead, healeſt the ſick, refreſheſt the poore, ſupporteſt the weake, knitteſt vp the broken, reduceſt the loſt, conſerueſt

the

the vnited, giueſt ſight to the blinde, walking to the lame, hearing to the deafe, ſpeach to the dumbe, knowledge to the ignorant, remedie to the diſeaſed. Thy grace is infuſed into all, thou aſſiſteſt all with thy piety, thy mercy intereeeds for all.

Therefore ô Virgin bleſſed and ſuperbleſſed, bearing the bleſſed fruit, by which all is bleſt, heauen, earth, & ſea. O beautifull to behold, amiable to conſider, delightſome to loue, whoſe beauty the ſunne & moone admire, with whoſe luſtre hearts are illuminated, whom the Angelicall powers do obey, whoſe treaſures are never impaired, whoſe riches never decreaſe. Thou truely art gratefull to God, Angels & men; to God by humility, to Angels by virginity, to men by feeundity. Thou art the keeper of divine graces, court of celeſtiall Sacraments, bright ſtarre

to

to ſailers, right path to wanderers, praiſe of melodious Saints, true health of the ſick, arke of wiſdome, tabernacle of glory, rule of iuſtice, mirtle of temperance, roſe of chaſtity, fragrant nard, almond of mildneſſe, flouriſhing laurell of chaſtity, fruitfull oliue, garden made flowery with the ſouth wynde, port cloſed on either ſide, way vnwalked in by man, earth watered with the dewe of heauen, fleece of Gedeon beſprinkled with the ſhowre of the deity, ſtarre of the ſea, aſſwage the Ocean, leaſt that ſurging ſtormes & tempeſts ſwallow vs vpp.

O Queene moſt radiant, repleniſhed with all goodnes, by thee almighty God is much glorified, Angels reioyced, ſinners ſaved, the deſperate ſolaced, the ſick healed, ſight reſtored to the blinde, ioy to the ſorrowfull, comfort to the afflicted,

ted, fortitude to thoſe that are in conflict, glory & an eternall crowne to the iuſt. Thou art a medicine curing the ſick, ioy comforting the afflicted, health reioycing the diſeaſed; thou art the low valley, earth not arable, yet fruitfull, flower of the valleyes, the rare Lilly IESVS CHRIST was borne of thee. Thou art the celeſtiall Paradiſe, the tree of frankencenſe, that without ſcoring ſendeth forth ſweetneſſe; Thou haſt the fulneſſe of candour & comelineſſe, of ſweetneſſe and odoriferous ſavour. Thou art the mother of light, ſhining with the luſtre of ſanctity, illuſtrating heauen and earth with the brightnes of ſupernall light. Thou haſt prepared an habitation for God, moſt cleane with the ſplendour of purity, and holy life; thou ſhineſt in the celeſtiall throne with perpetuall brightneſſe,

aboue

aboue the Hierarchyes of Angels, as the ſtarre preceding the breake of day. Thou watereſt vs with the morning dew, more clearly radiant in holineſſe of ſoule then the ſtarres of the firmamẽt of heauen; inflamed with charity, thou contemplateſt the light of the deity more neare then all Angels; thou ſhineſt with the orient ſplendour of goodnes and piety, and haſt with the rayes of thy vertues diſperſed the horrible darkneſſe of our ſinnes.

Thou art the mother of ſaluation, which onely canſt afford reliefe to the diſtreſſed, from whoſe virginall wombe God came forth, for the ſaluation of his people; thou art the mother of life, by whom death was conquered and ſubdued, and the deſperate health of mankind was recovered. Mother of redreſſe, who rayſeſt vp the ruyns of the deiected

mynde, and quencheſt the burning malady of our boyling ſinne. Thou therefore ſo potent, ſo clement, ſo ſweet, ſo pious, faire and beautifull haue mercy on thy ſinfull ſervant, waſhe my ſoule from ſinne and wickedneſſes with thy light, clenſe my breaſt from anger, inflame my heart with thy loue. Obtaine for me of thy ſonne peace and pardon, and at the day of iudgment a glorious reſurrection. Amen.

In the ſixt place is preſented Charles-waine.

MOſt gratious queene, inviolate Mother of God, pure Virgin, holy Virgin, immaculate Virgin, whoſe virginity wee applaud, whoſe humility wee admire, and whoſe

whoſe mercy and pietie wee invocate, as more pretious and gratefull to the miſerable. Thy nard & ſweet oyntments are the gifts of the holy Ghoſt, reſting vpon thee, illuminating thee, and inflaming thee with his loue. Thy fruit is eternall, whoſe fragrancie filleth the world, whoſe delightſome taſte refreſheth the faithfull, whoſe brightneſſe ſurpaſſeth the ſunne.

Since therefore ô fruitfull vine thou haſt brought vnto vs ſuch pretious fruit, to adde ſomewhat to the magnificence of thy honour and glory, in the ſixt place of thy crowne I fix the Charles-waine, a cleare and ſhining light of the firmament, adorned with ſeauen ſtarres, framed in manner of a chariot.

This, ô Lady, thou reſembleſt, yea moſt liuely repreſenteſt: for thou haſt ſhined in virginity, excel-

led in faith and ſanctity, binne moſt illuſtrious in fecundity. Thou waſt decked with ſeauen ſtarres, when thou waſt adorned with the ſeauen gifts of the holy Ghoſt. For thou waſt confirmed by faith, elevated on high by hope, inflamed in loue by charity; waſt ſober and modeſt by temperance, valiant by fortitude, moſt vpright by iuſtice, moſt eloquent by wiſdome and prudence. Thou waſt the Chariot of God carying about the omnipotent in thy ſoule, and bearing in thy holy wombe our Lord IESVS CHRIST. Thou alſo art the Chariot of Iſrael, ſupporting meekly our ſinnes, excuſing our imperfections before God, obtaining for vs peace and forgiuenes, affording paſſage, and ſafe conduct into Paradiſe. Wherefore, ô Lady, the ioy and ſolace of my heart, the delight of my ſoule,

the refreshing of my spirit, mercifully endure and sustaine my weaknesse and pronity to sinne my stiffe and stubborne conditions. By thy meritts obteine for me peace and pardon, shew me the way of Paradise, & open me the gate of heauen. But first shew me in this way what I may offer to thee worthy and gratefull; let me know what I may giue thee amiable & delightsome; declare vnto me what I may present thee with, that's pleasant and gratious. Nourishe this foule sinner with the plenty of thy fulnesse; and feed this loathsome worme with the aboundance of thy sweetnes. Deliuer me, ô Lady, from the hand of my powerfull aduersary. O most benigne Lady confound all my enemyes, let them vanishe as smoke, kill and destroy them: let thy power, ô Lady, crush them; let hell swallow them vp aliue.

Open to me, ô key of Dauid, the hony ſweet bowells of thy heart, open to me the gate of thy light, that I may enter, ſeek, ſee, and taſte the ſweetnes of thy words, & of thy moſt delightſome fountaine; let my thirſty ſoule me inebriated, by which merueilous refreſhing I may know to loue thee with all the force and affection of my heart, with all the power of my ſoule, feruently & diſcreetly, ſincerely and ioyfully, humbly and deuourly.

Giue to me a tongue of praiſe, that I may know how worthily to publiſh thy wonderfull merits. Bleſſed be thy flouriſhing virginity, bleſſed be thy virginall fruitfulneſſe, bleſſed be thy compaſſionate piety, bleſſed be thy gratious humility, bleſſed be thy ſanctity, whereby thou becomeſt more excellent then all: bleſſed be thy dignitie, whereby thou

thou art exalted aboue all creatures. For the holy Ghoſt with his melliſluous dewe made fruitfull thy virginall wombe, ouerſhadowed with diuine power thy moſt holy body. Thy happie ſoule, which is the parlour of the moſt holy Trinity, is moſt richly furniſhed, being adorned with the gold of faith, the ſiluer of wiſdome, the gemmes of vertues; with the vailes of ſanctity, the roſes of modeſty, the lillyes of chaſtity, the violetts of virginity; illuſtrated with the ſunne of iuſtice, irradiated with the moone of chaſte life, and ſtarres of innocency: decked with the treaſures of grace, enriched with all the ſacred gifts of the holy ghoſt. Since therefore thou, ô Lady, aboundeſt and floweſt with ſo great and manifold goodnes, be mercifull vnto vs in our neceſſityes, propitious in our tribulations, pious in our

afflictions, prompt and ready to ſuccour vs in our dangers.

For thou art the refuge of the afflicted, thou giueſt comfort to the ſorrowfull, mitigateſt the moanes of mourners. The burden of our ſinne doth oppreſſe vs, the waters of our concupiſcence doe flow, the current of our lewde pleaſures runneth ſwiftly: but thou, ô MARY, commiſerate our miſery, ſolace vs with thy comforts; and that inwrapped in perpetuall darkneſſe we be not deputed to the flames of endles fire, ſuccour vs in the dolefull and dreadfull houre of death, and bring vs to the ioy of holy reſurrection, and glory of euerlaſting light. Amen.

A Saphire is presented in the seauenth place.

O Pretious parlour of the holy Trinity, blessed harbour of the word of the Father, comely maid, faire Virgin, royall, beautifull and gratious, pious, sweet, full of grace, whom God hath giuen the preeminence to be the first of all woemen, that should vowe to him holy virginity; by which thou iustly deseruedst both the sight and conference of Angels, which didst indeauour to imitate the life of Angels. For the whole plenitude of the deity was infused into thee from heauen, to whom was offered and giuen aboundance of graces, the habitation of God, and celestiall benedic-

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tion. Wherefore ſince ſo many enſignes of thy miracles are every where manifeſtly diſplayed, I ſinner deſirous ſtill to enlarge thy glory, haue determined to put the moſt pretious Saphire in the ſeauenth place of thy crowne.

The Saphire is like to the cleare skyes, vpon which when the ſunne beames do ſhine, it caſteth a ſparkling brightnes, whoſe vertue is to chaſtice the body, helpe the eyes, expell and reſiſt poyſon. This pretious ſtone well deſerues to be an ornament of thy head, for thou Lady, waſt always noble, gratious, ſincere, moſt pure and pleaſant, and art euer wholy faire, wholy beautifull, wholy immaculate, ſweet, and welfauoured, obſcured with no ſpott, defiled with no filth, illuſtrated with all grace, adorned with all vertue, more ſpecious and beautifull in aſ-

pect

pect then the ſunne, radiant with a peculiar comelyneſſe aboue all the orders of the ſtarres. But when that ſupreme maieſty, whoſe amiable ſpouſe, and beloued daughter thou art, glanced forth the beames of his grace & love vpon thy countenance, then thy fauour was augmented with more ample beauty, thy wiſdome ſhined with more copious light, thy charity was more inflamed to loue God, and all thy vertues enlarged with greater ſanctity.

Thou alſo, ô Lady, makeſt our myndes & bodies chaſte, enlighteneſt both internall and externall eyes, remoueſt and extirpateſt the poiſon of our ſinnes.

Therefore, ô Lady, that art the ſafety of mankind, the hope and ſolace of the poore, ſuccour vs thy miſerable ſeruants, for hoſtill warres oppreſſe vs, our enemyes haue laid

their ſnares to intrappē vs, the fleſh allures vs with delights, the deuill ſuggeſteth diſcord, & debate, the world riches, honours, and all manner of vaine curioſities. O Queene of mercy ſuccour vs in tyme of neceſſity, afford vs the helpe of thy grace, that we periſh not in ſo imminent dangers; ſtay with vs becauſe it waxeth late. Thou art the fountaine of eleuation and all grace, the way of peace, the port of mercy. Heare the wailings of thy ſeruants, many dangers enuiron vs, vehement ſicknes conſumes the body, greiuous temptation diſquiets the heart, the ſhower of deuotion is ceaſed, the feruour of prayer cooled, the eye of reaſon is darkened. O refuge of the poore, ô comfort of the diſtreſſed, the eyes of vs all hope in thee, that we may be deliuered from ſuch peſtilent miſeryes,

ſeryes, ſince thou canſt ſaue whom thou wilt; ſtay with vs for it waxeth late, deliuer vs from the darkneſſe & ſhadow of death, and bring vs to the glory of perpetuall immortality.

The Safron-flower is preſented en the eight place.

IF I would, ô moſt holy Virgin, ſet forth thy praiſes with the tongues of all nations, and melodies of all Angels; I ſhould neuer be able ſufficiently to expreſſe them; for in truth ther's no fit inſtrument to be found, can truely tune them, and the moſt acute and ſharpe witts ſhould be dulled in deſcribing them. For the holy Ghoſt the fountaine and cauſe of all goodneſſe hath ſo heaped vpon thee ornaments of vertues,

tues, and gifts of grace, that no Angelicall Spiritts, nor humaine vnderſtanding is able to expreſſe either the honour thou haſt in earth or thy glory in heauen, nor the moſt eminēt dignity thou poſſeſſeſt as reward of thy deſerts. How then moſt ſouereign Virgin deſerueſt thou to be extolled? Notwithſtanding I poore ſinner deſire to thy honour & glory, to ſet in the eight place of thy noble crowne the odoriferous Safron-flower, right well beſeeming thee.

The Safron is of golden colour, delightfull in ſmell, of merueilous vertue, and cauſing ioyfulneſſe. So thou art a golden Virgin, beautified with all ſanctity: by gold thy holineſſe is ſignified; for as gold excells all mettalls in worth and value, ſo thy ſanctimony ſurpaſſeth the meritts of all Saincts, and prerogatiues of all Angels; therefore thou obtaineſt

obtaineſt the principality ouer all in heauen: For as in the whole world there is not a worthier place then the temple of thy holy wombe, into which thou receiuedſt the ſonne of God; ſo neither in heaué, then that royall throne, vnto which the ſonne of God hath exalted thee aboue all Saincts. Thou alſo art more odoriferous then the Safron, for thou art fragrant & ſweet-ſmelling before God and man; becauſe thy odour is like a full field, which our Lord hath bleſſed; thy full field is thy holy wombe, which brought the bleſſed harueſt wherewith men and Angels are ſuſtained: Alſo the odour which proceeds from thy humility pleaſeth God exceedingly, the odour which comes from thy chaſtity much delighteth the Angels, and the odour of thy piety comfortably refreſheth men, the

odour

odour of thy ſanctity terrifieth deuills.

Thou art alſo of merueilous power, and efficacy, for the vertue iſſueing from thee, c'eares the ſight, repaires the taſte, reformes the hearing, comforts the heart, enlightens the vnderſtanding. Thy grace, ô Lady, makes vs ioyfull many wayes. For thou moſt pious Virgin, often comforteſt the deſolate, pacifieſt the ágry, glad'ſt the ſorrowfull, ſtrẽgtheneſt the weak, ſupporteſt the feeble, quickeneſt the dead, healeſt the ſick: for all theſe, ô Lady, thy honour and glory we applaud, in thy renowne we triumph, in thy praiſes we reioyce, thy crownes and rewards we congratulate: Whereupon of the ſweetneſſe and iubily thou poureſt into an amorous heart one ſaith, Infuſed oyle, ſweet oyntment powred out, iubily of hearts is the holy

holy and glorious name of MARY. But ô let the alabaſter be broken; come downe, ô Lady, into the gardē of our myndes, inkindle there thy ardent loue, diſtill the oyntment of thy ſweetneſſe, caſt abroad the fragrancy of thy aromaticall ſpices: let MARY be in all our memory, let the amiableneſſe and grace of MARY be thought vpon, let her fauours and indeficient charity be recounted. But now, ô Lady, vouchſafe gratiouſly to accept theſe verſes which I offer vnto thee, to ſet forth the magnificence of thy glory.

Haile floud of mercy,
And of peacefull dayes,
Cleare ſtreame of grace,
Sweet flower of the valleyes:
Haile fragrant flower,
O pureſt chaſtity;
Mother of God,
And of true clemency:

Haile MARY, who
Did'ſt health to faithfull bring;
Throne of the higheſt,
Seat of heauens great king:
Chriſts houſe and Temple,
Parlour of repoſe,
Path of heauen,
Virginityes fayre roſe:
Flowers comely luſtre,
Which doth neuer fade,
Deare ſpouſe of CHRIST,
Humble and lowly maid:
All beautifull,
And deckt with grace infus'd;
To whom the world
A ſecond ne'er produced.
Lo thee we all
Proclaime with one conſent,
In mynde moſt pure,
In heart moſt innocent;
In body chaſte,
Moſt meek, and ſoon appeas'd;
Gratefull

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ceeding faire and beautifull; beautifull indeed in Virginity, more beautifull in humility, moſt beautifull in conceiuing the ſonne of God: beautifull in the eſtimation of thy worth, more beautifull in honeſty of conuerſation, moſt beautifull in glory of the diuine viſion; moreouer beautifull becauſe thou hadſt neither ſpotte nor wrinkle, nor any blemiſh of body or ſoule, but wholy moſt pure as the glittering gold, wholy ſplendent and white, wholy radiant and moſt cleare; from whoſe ſoule and body was farre ſeparated all ſpotte of ſinne, to whom did faſt adheere the grace and vnction of all ſanctity; ſo ô beautifull, faire & glorious Lady, vouchſafe gratiouſly to accept the pretious ſtone Achates, which to amplify thy ornaments I haue thought fit to fixe in the nynth place of thy noble crowne.

The Achate amongſt other vertues makes one amiable, which therefore is fit, ô Lady, thou haue to adorne thy head, ſynce thou workeſt this moſt effectually in vs. For wee are darkened with ſinne, muddy with concupiſcence, obſcured with vice, and therefore odious and deteſtable to God, as children of perdition,

There be many puffed vp with pride, black with auarice, bloody with anger, putrid and ſtinking with lechery, defiled with gluttony, pale with enuy, drowſy with ſlouth; and ſeing it hath pleaſed him, that elected thee from thy Mothers wombe to ſuccour the miſerable, to the end the bowells of thy mercy ſhould alwayes be tender towards vs; through thy dexterous and helping hand wee are withdrawne from the works of darkneſſe, and reduced to good life,

wee

wee abhorre vice, imbrace faſting, extinguiſh concupiſcence, and reuiue vertue. Thou openeſt thy hand, and filleſt euery liuing creature with thy bleſſing; and ſowing in vs the ſeede of grace, of proud we become humble; of couetous, compaſſionate; of gluttonous, abſtinent; of lecherous, chaſte: of angry, pacificall; of enuious, charitable; of ſlouthfull, laborious; that wee, who before diſpleaſed as children of darkneſſe, now by thee may become pleaſing vnto him, children of light, and coheires with CHRIST of the celeſtiall kingdome.

Therefore glory to God in the higheſt, who hath prouided vs ſo vſefull and neceſſary a patroneſſe, whoſe care and office is to euacuate hell, enlighten the world, irradiate heauen, repleniſh paradiſe,

cruſh the old ſerpent, and take the prey out of his iawes; as a moſt pious mother to gather in ſinners by pennance to the father of all.

O MARY full of grace, bright golden Virgin, all pure and vnſpotted, the conſecrated habitacle of CHRIST, veſſell addreſſed for dignity and honour, gratious and pleaſant in the eyes of the higheſt King, ſanctified with the benediction of the holy Spirit. O Virginall maid cõſecrated by the holy Ghoſt, protected & kept by Angells, enuironed & comforted by Archangells and Powers, adorned with many graces and vertues turne to me, ô Lady, thy pious and ſweet eye, mercyfull and gratious, bright & cleare: viſit me ſick, cure me diſeaſed, refreſh me fainting, comfort me all ſad and ſorrowfull. Giue me a deuout heart, and an enlightened vnderſtanding

derſtanding, that I may be able to comprehend the freeneſſe and indeficiency of thy bounty and mercy, the purity of thy virginall body, the depth of thy vnderſtanding and wildome, the ſanctity of thy body and ſoule.

Looke downe, ô moſt high Empereſſe, from the ſublime throne of thy moſt excellent maieſty, and illuſtrate the darkneſſe of my heart with the rayes of thy grace. Repaire in me a watchfull ſence, inflame me with thy loue: let thy virginity, I beſeech thee, make me chaſte, thy fecundity fruitfull in vertues, thy humility meeke and lowly: let thy piety make me pious and ſweet; thy holyneſſe compunct, and mournfull; thy mercy worthy of eternall glory; and while I liue, deuout in thy praiſes, and prayer to thee: For with ſharpe torments my body is afflicted,

my

my mynde with dangerous temptation assaulted, and the inward sweetnes of spirit is withdrawne. But, ô sacred Queene of Virgins, grant me cõfort, afford me redresse; sweeten the bitter wailings of those that cry vnto thee, and least we make relapse into our former sinnes, least we become like vnto bruit beasts, abide with vs, ô Lady, for it waxeth late. I beseech thee, ô venerable and vnspotted Virgin, made glorious in heauen by thy admirable childbirth, that thou wouldest make meek, humble, and cleane from sinne this my sorrowfull soule, ouerwhelmed with myseries, that by a peaceable, contrite and deuout death, it may passe to that celestiall, immortall, and glorious life, farre separated from all euills. Amen.

In the

In the tenth place is presented the starre of the sea.

MOst holy Mother of CHRIST, we are admonished by Scriptures, moued by examples, inuited by benefits, inflamed by inward & manifest miracles to laud blesse and praise thee. Thou hast borne God to mē, obtained peace for the world, vanquished and triumphed ouer the deuill, repaired mankind; all goodnesse in heauen & earth hath beene procured vs by thee; Thou art the most honorable and most sacred throne of the holy Trinity, thou art the beautifull & virginall bedchamber of the Fathers word incarnate. Thou art a most pretious gemme in the diademe of the eternall Emperour.

perour. Thou art the moſt noble daughter of the ſupreme Father, the moſt louing ſpouſe of the holy Ghoſt, the Lady &queene of Angels &men Thou art an admirable quire, repleniſhed with wiſdome, enlightned with ſplendour, profound in knowledge, excelling in all ſorts of grace, perfect in comelineſſe; amidſt the fiery ſtones, towit Angells and Archangells, thou ſhineſt with ſurpaſſing glory: thou oretoppeſt in ſanctity the Cedars, that is, all the Saincts of Paradiſe. Thou art the Seraphin with ſix wings, bearing the ſtigmes or markes of CHRIST, inflamed in the loue of thy Creatour, with heauenly viſions rapt into extaſy by contemplation of the moſt ſupreme maieſty. Therefore I though moſt vnworthy, yet deſirous to honour a Lady ſo ſurpaſſing excellent, according to my former aſ-

ſaied

ſaied intent, doe put in the tenth place of thy pretious crowne the ſtarre of the ſea, directing mariners and ſeafairing men.

That ſtarre guids thoſe that ſaile by ſea, comforts deliuers and conducts them to their deſired port. Thou art the ſtarre of the ſea, which amidſt the billowes of temptations, the perills of worldly affaires, the preſſures of afflictions, gouerneſt and directeſt vs, afford'ſt vs helpe and aduice, infuſeſt conſolation, & conducteſt our ſoules to the hauen of paradiſe; the patronage of which ſtarre an admirer of thy vertues thy deuout ſeruant Sainct Bernard admoniſheth all with ardent hearts earneſtly to deſire, ſaying: In dangers, in things doubtfull, looke vp to the ſtarre, call vpon MARY, let her be alwaiſe in thy heart, alwaiſe in thy mouth; for following her, thou

goeſt

goeſt not aſtray; thinking on her, thou doſt not erre; praying to her, thou deſpaireſt not; if ſhe hold thee, thou feareſt not; if ſhe protect and ſupport thee, thou falleſt not; if ſhe gouerne thee, thou fainteſt not; if ſhe conduct thee, thou ſhalt come to the celeſtiall kingdome: which God grant wee may attaine by thy ſacred prayers, and glorious merits, through the fauour of thy bleſſed ſonne, with whom thou liueſt and raigneſt world without end.

Amen.

In the eleauenth place is preſented a Jaſper.

BLeſſed be thou, ô Lady, mother of our Lord IESVS CHRIST, mother of mercy, and Lady of all conſo-

conſolation, who comforteſt vs in all our tribulation. Bleſſed be the name of thy glory, holy, laudable, and extolled for euer, Portreſſe of Paradiſe, hand-maid of the grace of the holy Ghoſt, and miſtreſſe of all ſpeculatiue and diuine knowledge, doctreſſe of the humility & pouerty of CHRIST. Thou in faith and patience ſurpaſſeſt the Patriarches, in vnderſtanding and wiſdome art more acute then the Prophets, in ſanctity & perfection more ſublime then the Apoſtles; in tolerance and ſuffering of torments thou exceedeſt the Martyrs; in exerciſe of vertuous acts the Confeſſours, in purenes of chaſtity the Virgins. Thou excelleſt the Angells & Archangells in diſpenſation of graces, the Dominations in proſtrating vice and concupiſcence, the Powers in reſiſting our aduerſaries aſſaults, the

Thrones

Thrones in tranquillity of peace, the Cherubins in clearneſſe of vnderſtanding, the Seraphins in feruour of charity.

Synce therefore thou art a very admirable Lady, in as much as thou ſurpaſſeſt all in knowledge, wiſdome, grace, ſanctity, and vertue, neither is any to be found like to thee; I ſinner deſirous to obtaine thy fauour, in the eleauenth place of thy noble diademe inſert the Iaſper, a very pretious ſtone; for it is moſt comely for variety of colours, conſpicuouſly greene, renowned for its vertue, eſpecially to ſtanch bloode. This then, ô Lady, is very fitt to deck thy head, for thou haſt beene adorned with variety of vertues, and beautified with the flourishing greenneſſe of virginity and faith, giuen vs by almighty God as a ſouereigne and effectuall medicine, to

ſtay

ſtay blood, that is, to heale the concupiſcence of the fleſh; for albeit thou conceiuedſt by the holy Ghoſt, becameſt fruitfull by thy diuine childbirth, valerous by fortitude, vertuous by innocency, amorous by charity, enlightened by wiſedome, ingenious by vnderſtanding, compaſſionate by piety, in proſperity humble, in aduerſity valiant, in ſanctity ſublime; yet the flouriſh of virginity renewed alwayes in thy heart, and the beauty of faith continued ſtill freſh in thy ſacred breaſt. Thou alſo ſtoppeſt and drieſt vp the blood of ſinnes, aſſwageſt & cooleſt carnall motions; and whatſoeuer is defiled in vs, thou clenſeſt and healeſt.

Thou therefore, ô Damoſell of purity, louer of virginity, extinguiſh and clenſe in my body the itching and filth of luſt, and with thy

healthfull dewe repaire in me the cleanneſſe of liuely chaſtity: In prayer, meditation, reading and working, let my ſoule feele the delightfulneſſe of thy preſence, and Angelicall viſitation, comforting, directing and protecting me. Anoint my heart with the moſt pretious oyntment of thy ſweetneſſe, that I may taſte the pleaſantneſſe of thy loue, the ſolace of thy charity, and the delight and ioy of thy fauour.

But ô miſerable and blinde wretch, wandering too often in outward things, I depart from thy holy loue, and ſeeke falſe conſolation in the allurements of ſenſuall delights: whence it comes to paſſe, that I am not delighted in thy charity and ſweetneſſe, becauſe I am intangled in the thought, affection, and diſcourſe of things fading and tranſitory. But thou, ô Lady, who ordereſt

ordereſt things celeſtiall, inhabiteſt as it were an inacceſſable light; thou art in heauen, I in earth: thou loueſt things good, incorruptible, and eternall; I things frayle and fading, in which is nothing but vanity, miſery, and affliction of ſpiritt; what ſhould I ſay more? thou art pious, holy, iuſt and clement; I wretched, vniuſt, wicked and vnmercifull; thou light, I darkneſſe; thou life, I death; thou ioy, I ſorrow. Behold I cry vnto thee, thou art the mother of God, quicken me: the mother of my Redeemer, redeeme me; the mother of my Sauiour, ſaue me. And leaſt, ô Lady, I periſh in theſe deadly pleaſures, in theſe vaniſhing & tranſitory delights, keepe, I beſeech thee, myne heart, gouerne my mynde, direct my vnderſtanding, ſuſpend my ſoule, that by the force of thy loue, I may adheere to thee,

ſleepe and repoſe in the aboundance of thy grace, and ſweetneſſe.

Amen.

In the twelfth place is preſented a roſe.

O Hierarchicall Queene, Seraphicall throne, wherein the maieſty & glory, vertue and power, honour & magnificence of the holy Trinity ſhineth and reſideth; whom the Angells and Archangells, Cherubins and Seraphins, and all the troupes of heauēly citizens, & orders of ſupernall Spirits doe laud and praiſe. For what in them was decayed and ruinated, in thee, ô Lady, was glorioufly built and repaired; and therefore neither vnmyndfull, nor vngratefull for fauours receiued through

through thee, with ſweet voyces and pleaſant harmony they ſing praiſes and hymnes to thy glory, ſaying: what is ſhe that comes forth, riſing as the morning, beautifull as the moone, elect as the ſunne, terrible as a well ordered army. For thou being borne as a bright riſing morning, thy birth truely was in manner of a morning, in which the day of grace beganne, and the night of infidelity &ignorance was ended. Thou had'ſt the beauty of the full moone, while thou waſt made full of grace in the conception of the word incarnate. And ſince thou brought'ſt forth the ſunne of iuſtice, thou art by fit ſimilitude compared to the ſunne: For as the body of the ſunne is not corrupted or diminiſhed any way with the beames it ſendeth forth, ſo neither waſt thou violated at the tyme of thy ſacred

childbirth. To thee, ô mother of mercy, well agreeth to be elect as the ſunne, which affordeſt to all the bright rayes of eternall ſplendour. Thou waſt terrible as the army of a campe ſett in array, when the heauens reioycing, the Angells applauding, the Saincts exulting, with diſplayed enſignes of vertues thou appearedſt terrible to the deuills. Thou therefore, ô Lady, adorned with the marueilous clearnes of the ſunne, bedecked with the beauty of the moone, vouchſafe to accept in good part the flouriſhing roſe, which I preſent vnto thee to be inſerted in the twelfth place of thy royall diademe.

The roſe for its excellency is called the flower of flowers, very pleaſant & gratious to the ſight, marueilous delightſome to the ſmelling, effectuall and vſefull in phyſicks; all which beſt

ſute

ſute thee, ô gratious Virgin. But thou Lady art not the roſe of this world, which newly ſprung vp preſently beginnes to wither; but thou art the roſe of paradiſe, which is carried in the hand of the King of heauen, thou art the flower of virginall flowers, and Queene of all the damſells of CHRIST: for from thee they haue receiued the forme of integrity, and as it were from an excellent miſtreſſe the doctrine of perfect chaſtity. Thou therefore triumpheſt ouer all, ſitting in the throne of imperiall honour. Thou alſo, ô Lady, art beautifull in face, beautifull in faith; yea beautifull in the eyes of God for thy humility, beautifull to Angells for thy purity, beautifull to men for thy compaſſion and mercy. The odour of thy piety is felt in heauen, the fragrancy of thy mercy vpon earth, the ſweetneſſe

of thy compaſſion in hell; the pleaſant ſauour of thy humility cauſed the ſonne of the higheſt King to deſcend from his celeſtiall throne, and moued him to lye in the lodging of thy immaculate wombe; of which a certaine deuout writer ſaith thus:

As ſunne more lightſome is then moone,
And moone then any ſtarre;
So creatures all in dignity
MARY exceeds as farre.
Haile mereyes Mother, harbour fayre,
Of the whole Trinity,
Lodging prepared for the Word Incarnate's maieſty.

This heauenly medicine cures all men of their infirmity, ſuccours in aduerſity, recreates in labour, ſolaces in ſorrow, affords helpe in perſecution, comforts in tribulation, heals the peſ-

peſtilent diſeaſes of the body, purges the vices of the heart; of which one ſaith: In all dangers the Virgins piety ſuccoureth, and is potent to relieue vs. Synce then ſo many and ſo great be the prerogatiues of thy merits, cleare, ô faire light, my eyes, that they may behold thy beauty; heale my taſte, that it may reliſh thy ſweetnes; renew my ſmell, that it may reſent thy delight: illuminate and enkindle me all interiourly with thy ſacred wiſdome and inflamed charity, that I may know prudently to think on thee, feruently to loue the, deuoutly to worſhip thee, profoundly to vnderſtand thee, diſcreetly to ſeek after thee, ſweetly to meditate on thee, ioyfully to adheere vnto thee. Mildly aſſiſt, ô Lady, while I pray vnto thee, deuoutly ruminate vpon thee, ſweetly read, meditate, or ſpeak of thee, and ſigh

ardently

ardently after thee. Lett thy sweet odour recreate me, the memory of thee comfort me, thy sweetnesse refresh me, thy grace nourish me, thy piety delight me, thy presence solace me, thy conduct accompany me, leading me along thy paths to the light thou inhabitest. Amen.

A Carbuncle is presented in the thirteenth place.

THE royall Virgin adorned with the gemmes of vertues, decked with the Iewells of graces, cloathed with the vesture of iustice, for her forme and beauty famous in heauen, by her courtisy hath so wonne the Kings heart in desire of her, that he sent to her his embassadour from the high heauen, and he himselfe forthwith

with haſtened to embrace her . If then, moſt reuerend Lady, the Creatour of all things viſible and inuiſible hath ſo ſought after thy loue, ſo deſired thy embracing; we wretches that are repaired by thee, & deliuered from eternall death, with what loue ought we to affect thee? with what reuerẽce to worſhip thee? with what praiſes to extoll thee? for thou art more radiãt then the ſunne, in countenãce more comely, in faith and conſtancy more flouriſhing and illuſtrious, & fayre aboue the beauty of woemen . Synce therefore thou art ſo beautifull and pleaſant, ſo fulgent and bright; I beſeech thee vouchſafe for the honour of thy noble crowne, to accept benignly the Carbuncle or Rubie, which I appoint for the thirteenth place. The Ruby enlighteneth darkneſſe, ſhineth bright in the eyes of the beholders.

This

This thou! workeſt in vs moſt effectually, ô ſingular Spouſe and mother of CHRIST; For who is able to expreſſe the light of thy mercyes, wherewith thou haſt illuminated the darke world? Who is ſufficient to declare thy vertues, the miracles & great wonders which many wayes thou haſt vouchſafed to worke either for the health of ſoules, or cure of bodyes; for conſolation of the good, or reformation of the wicked? There is not any Chriſtian can be ignorant of the ſweetneſſe of thy mercy, the multitude of thy piety, the aboundance of thy fauour and goodneſſe, as is euident euerie one hath experienced and found in tribulations, neceſſities, and dangers. Wherefore all take delight to praiſe, bleſſe and extoll MARY. When MARY is named, they knock their breaſts, bow their heads, powre forth

forth pious and deuout tears, ſighs of a contrite heart, and inflamed affections. O name more reſplendēt then the ſunne, more fragrant then the baulme and cinnamon; at the pronouncing whereof the world reioyceth, heauen ſmileth, the Angells make iubilie, the iuſt exult, the diuell is confounded, hell trembleth. But if one open the eyes of his heart to behold and conſider the perfection of thy ſanctity, the compoſition of thy body, or the depth of thy wiſedome; he is preſently ſurpriſed with ioy of mynde, and iubily of heart, lightſomeneſſe of body, and increaſe of ſome ſpirituall grace,

Therefore, ô moſt clement Lady, which inſpireſt and affordeſt life to the dead, ſafety to thoſe that are ready to periſh, light to the blinde, ſolace to the deſperate, comfort to

thoſe

thoſe that mourne. From the treaſure of thy profound mercy infuſe, I beſeech thee, iubily into my heart, ioy into my mynde, purity into my breaſt. Be thou the way and ſafety of my ſoule, the ſweetneſſe and peace of my heart, the renewing of my whole ſtate. Moſt cleare ſtarre of the ſea, moſt compaſſionate mother of God, direct me, protect me, and defend me from my enemyes, and all dangers, ſo that thy grace ſuccouring me, and thy mercy helping, I may be purged from all my ſinnes, deliuered from all aduerſity, and may both paſſe without hurt through this preſent miſerable life, and alſo come ſecurely to eternall ioy. Amen.

The Sunne is preſented in the fouerteenth place.

O MARY ſeale of chaſtity, lilly of virginity, moſt beautifull of woemen, more pure then all Angells, more holy then all Saincts, more compaſſionate in piety, more excellent in all grace: The Archangell ſalutes thee, God the Father ſanctifieth thee, the holy Ghoſt ouerſhadoweth thee, the Sonne of God eſpouſeth thee. The ſanctity of thy ſoule conceiued God by faith, the purity of thy wombe bred him in chaſtity, the virginity of thy body bore him in fecundity. O glorious, yea ſurpaſſing glorious, ô laudable, yea ſurpaſſing laudable; who is able to expreſſe thy meritts worthily

worthily to celebrate thy renowne, to number thy miracles? Thou hast giuen glory to heauen, brought God to the earth, powred forth peace vpon the world. By thee sight is restored to the blinde, faith shineth in the heart, vices vanish away, the diuells are wounded, hell is emptied, the Celestialls augmented, the poore refreshed, the weak sustained, the humble exalted, the sick healed, the patient enlightened, hell is shutt, and heauen is opened; by which it appeareth, most excellent Virgin, that thou hast obtained blessing and praise of all, because thou hast afforded fauours to all. Wherefore the Patriarchs desire thee, the Prophets sighe after thee, the Apostles embrace thee, the Euangelists reuerence thee, Martyrs worship thee, Virgins enuirō thee, Angells glorify thee, and all with one accord extoll thee.

But

But I a ſinner, who am farre vnlike to any of theſe, offer vnto thee, moſt benigne Lady, the ſunne aboue all the lights of heauen moſt beautifull and reſplendent, that it may be placed in the fourteenth ranke of thy noble crowne, to the end it may be the more glorious & illuſtrious, and more copiouſly adorned and enriched with beauty.

For the ſunne is excelſe in ſituation, ſwift in motion, pleaſant to behold, fruitfull in operation, lightſome in act: all which ſeeing they agree vnto thee, I haue iudged that the ſunne ought worthily to be placed in thy diademe: for thou alſo, ô Lady, art highly exalted, ſynce thy conuerſation hath beene altogether ſequeſtred from earthly affayres, hauing placed thy aboad in the height of heauen; thou haſt fixed thy heart vpon the moſt pure

light, and with douelike or eagle-like eye thou contemplateſt God the father of all light, the vnlimitted fountaine and beginning of all things, with ardent deſire adoring the diuine myſtery, breathing forth the incenſe of charity and deuotion, drinking and taſting the torrent of diuine pleaſure, and the delight of inward ſweetneſſe. Thou alſo through piety art moued moſt ſwiftly; for thou circuits about heauen and earth, that thou mayſt behold the neceſſityes of the poore, the ſighs of the young, the dolours of woemen, the laments of widdowes, the affliction of the ſick, the deſires of thy ſeruants; that like a patroneſſe of mankinde, and a ſingular phiſitian of the diſeaſed, through the goodneſſe of God thou mayſt relieue all by the performance of great mercy, and moſt tender affection

affection. Thou bringeſt alſo ioy & gladneſſe to thoſe who behold and contemplate thee, and this becauſe thou art beautifull to behold, ſweet & amiable to contemplate, delightſome to loue: whoſe beauty the ſunne and moone admire, by whoſe ſplẽdour the ſtarres are enlightened, and whom the Angelicall powers doe ſerue.

But who like to thee, ô Lady, doth make barren ſoules fruitfull? who watereth ſo well dry hearts? or ſo warmeth froſen affectiõs? All good which that high Maieſty determines to doe, he cõmits to thy hands: For there are commended to thee the treaſures of wiſdome and knowledge, the delights of pretious gifts, the comelineſſe of vertues, the ornaments of grace.

Thou art alwayes ſowing theſe benefits vpon vs, fructifying our

barrenneſſe, and cauſing vs to pro-
duce wholeſome workes, and mul-
tiply the fruits of excellent meritts:
how many thieues haſt thou made
penitent? how many lewd perſons
chaſte and continent? how many
robbers godly almeſgiuers? how
many gluttons abſtinent, and tem-
perate? how many leeherous per-
ſons haſt thou made chaſte? how
many angry meeke? Thou art alſo
cleare, bright, and wholy ſplendent,
being veſted with light as with a
garment. By the crowne of twelue
ſtarres ſhining vpon thy head, and
that veſture of the ſunne in which
ſainct Iohn ſaw thee ſhining, thou
haſt verily manifeſted to vs, that as
the ſunne riſing to the world in the
high heauens, ſo the forme & beau-
ty of thy reſplendency is an orna-
ment both to the heauenly Hieru-
ſalem triumphant, and alſo to the
Church

Church militant. And as it is pleasant & gratefull to behold with our eyes the light sunne, so it is most ioyfull and sweet to all the troupes and orders of Angells to view thy excellency.

Wherefore the Angells admire thy most sincere purity, the Archangells thy perfect sanctity, the Principalities thy venerable soueraignty, the Potestates thy inforcing power, the Vertues thy marueilous workes, the Dominations thy triumphant victoryes, the Thrones thy most peacefull tranquillity, the Cherubins thy radiant wisdome, the Seraphins the force of thy ardent loue. Synce therefore so wonderfull thinges are published of thee, ô Lady, I beseech thee infuse thy loue into my heart, shew me thy Angelical and comely countenance, that so I may dye ioyfully, supported with so great

hope and confidence, in security of immortall and infinite glory. Amē.

A Smaragde or Emerald is presented in the fifteenth place.

THrone of wisedome, most worthy seat of the holy Trinity, daughter of God the Father, the immaculate & beautifull Mother of our Lord IESVS CHRIST; thou art to me, ô Lady, next vnder God, my health and my safety: with thee is laid vp for me a multitude of all good things, thou art to me an anchor in fluctuation and wauering, a safe harbour from shipwrack, a refuge and protection in all my tribulation, a most perfect comfort in all my griefe, a supportresse and relieuer

relieuer in oppreſſion, a helper in tyme of need, moderation in proſperity, gladneſſe in long ſuffering, recreation in labour, and paines; ſhew therefore thy ſelfe, and come ioyfully vnto me, ô daughter of the ſupreme King, ſweetneſſe of my ſoule, light of my mynde, peace & calmeneſſe of my heart; let me ſee thee the exultatiō of Angells, reſtorer of the loſt, crowne of Virginall lillyes; let me know thee the hope of penitents, light of myndes, fountaine of all good, crowne of triumphers. Approach to me comforter of my ſoule, ſweetneſſe of my heart, way of my ſaluation; let me with holy and chaſte deſire embrace thee, ô Virgin, lilly of chaſtity, Princeſſe of immaculate purity. But whereas I haue determined to honour thy beauty and comelineſſe, I beſeech thee Lady vouchſafe to

accept to thy praiſe and glory the pretious Emerald, which I haue thought good to put in the fifteenth place of thy crowne.

The Emerald is a pretious ſtone of great worth, and beauty, pleaſant for its greenneſſe, and gratefull to the eyes. This thou much reſembleſt, ô Virgin, Queene, and orient ſtarre: for what creature was euer more deare & pretious to God, more profitable to the world, more neceſſary to mankinde? Thou art more beautifull then all pretious ſtones, yea moreouer then all woemen, then the ſunne, moone and ſtarres, then the heauens, Angells and all Saincts. Thou alſo art that fruitfull tree placed in the midſt of Paradiſe, which watered with the fountaine of life waxeſt greene, flouriſheſt, ſendeſt forth leaues and fruit. Thou waxeſt greene with the budds of good

workes, flouriſheſt with flowers of vertues, beareſt leaues by the diffuſion of piety, fructifyeſt in workes of holy charity. Thy viridity and greenneſſe cleareth the eyes both of ſoule and body, thy vertues refreſh ſuch as fainte, the odours of thy flowers raiſe the dead, the ſweetneſſe of thy fruits ſaue ſuch as are ready to periſh, and are deſperate.

Cleare, ô Lady, the eyes of my mynde with thy gratefull greenneſſe, refreſh my ſoule with thy holy ſweetneſſe, raiſe me vp from death with thy marueilous odour, that I may poſſeſſe thee wholy in the midſt of my heart, in the cabinett of my breaſt. Light of the world, ioy of Paradiſe, ſplendour of the Church, gladneſſe of Hieruſalem, honour of all people, infuſe thy moſt ardent loue into my bowells, that I may be feruent to praiſe thee, to glorify thee,

to speake of thee, and proclaime thee. Let thy gratious voice, ô Lady, sound in myne eare, let me feele the force of thy inspiration, shew me thy beautifull face and my soule shall be safe. And synce all thy bowells are repleniſhed with piety & mercy, & thou next to God our onely safeguard, heare I beseech thee with piety and clemency our bewailing of the sorrowes that afflict vs, of the miseries that torment vs, of the anguish that presse vs.

For at this day peace is almost vanished from the earth, mankinde languisheth and decayeth, Christian robbeth and killeth Christian, the harueſt of fruits is deuoured of wicked beasts, and men are in tribulation: Euery where vice daily increaseth, synnes are daily heaped vpon synnes, the diuells runne busily vp and downe, often are great earth-

earthquakes in ſundry places, piety and mercy are neglected of the laytie, honeſty & chaſtity of the cleargy, auarice and indeuotion ouerſwayes the religious. Seculars heap vp gold and ſiluer, religious affect and indeauour the like, prelates ſeeke earneſtly after preferment, caſtles are ruined, cityes depopulated, plagues encreaſe, fraud and deceit are generally practiſed, lyes broached and diuulged, theſts frequently committed, monaſteries ſpoiled, virgins defloured, conſecrated nunnes defiled with ſacrilegious marriage.

Behold moſt mercifull Lady, into how great miſeries man is fallen, with how great ſorrow our Mother the Church is oppreſſed. Let therefore, ô pious Mother, thy compaſſionate ſoule condole, & thy bowells of mercy commiſerate mankinde.

Inter-

Interceed for vs before Gods tribunall, mittigate the seuerity of God the Father, reuoke the sentence of the Iudge, restraine the force of our aduersaries, cause new light to shine from heauen, workes of piety to reuiue on earth, vertuous acts to flourish in cloisters, thy merits to be celebrated in the world, praise and glory to be giuen to our Lord IESVS CHRIST, together with the Father and the holy Ghost. Amen.

In the sixteenth place is presented a Violet.

THOV, our Lady, art exceeding faire, a most beautifull Virgin, vnknowne of man. Thou art faire before all the daughters of Hierusalem,

ſalem, for they are onely ſpouſes of CHRIST, thou both his Mother and Spouſe; they enioy onely the priuiledge of virginity, but thou art graced with a double honour, to witt of chaſtity and fecundity. Thou art alſo beautifull for chaſte loue, more beautifull for pious workes, moſt beautifull for thy virginall conception, and birth of Chriſt; comely in virginity, more comely in humility, moſt comely in charity. The ſweetneſſe of thy manners made thee faire, the ſanctity of thy workes more fayre, thy royall maieſty moſt fayre. Thou waſt wholy enuironed with Angelicall Powers, vntouched in mynde, in body inuiolate. Thou art that ſtarre of the ſea, in the higheſt ranke of creatures next to God, whom wee Chriſtians doe call vpon, toſſed with the waues of this world, to the end thou ſend forth

vpon

vpon our blindneſſe the beames of faith, which vnhappie man, depriued of originall iuſtice, ſoone repelled & abandoned.

That therefore I may deſerue to be enlightened by thee, and through thy merits ſecured, I offer to thee a beautifull flower, towitt the Violett, which is now put by me in the ſixteenth place of thy crowne, that with the ſweet ſmell thereof it may be perfumed. For the Violett is a comely little flower of a purple colour, marueilous fragrant, and in phyſick profitable. This flower well beſeemeth thy crowne, ſynce thou, ô holy Lady, art a violett of purity, a violett of modeſty, a violett of chaſtity, a violett of ſweet odour, a violett of delight. By the cleare colour like to the azure skye, is ſignified thy affection eleuated from earth to heauen. For thou, ô Lady,

haſt

haſt placed thy repoſe amongſt the morning ſtarres, that with the childrē of God ſtill in iubily thou mayſt laud thy Creatour. For thou haſt fixed thy heart vpon thy Spouſe ſitting on the right hand of thy maieſty; wherevpon one holy Sainct ſaith; How high, ô Lady, haſt thou exalted thy head? Euen to him that ſitts on the throne, to the Lord of maieſty; yea with the fragrancy of thy exceeding ſweetneſſe, and the odour of thy pleaſant and pious viſitation, thou exhilerateſt the ſoules of ſuch as loue'thee, and with thy gentle and ſpirituall touch recreateſt and healeſt the languiſhing hearts; wherevpon a holy Sainct ſaith. Thou art the patroneſſe of mankinde, the ſingular phyſitian of the afflicted &c. O ſweet phyſitian which cureſt our ſoules, and enlighteneſt our hearts; heale our infirmityes, illuminate

minate our blindneſſe, illuſtrate our faith, confirme our hope, enkindle our charity.

Thou art that cleare ſtarre, which haſt begott vs the brightneſſe of the Fathers glory, radious in the ſplendour of Saincts; thou haſt ſhewed to vs that ſate in the ſhadow of death, an euerlaſting light, which like as a riſing morning haſt begunne the courſe of the eternall ſunne. Thou illuminateſt the world with the light of grace, thou beautifieſt the holy Church with the beames of vertue; thy ſplendour is glorious in heauen, enlighteneth the world, penetrateth hell, aboliſheth vice, miniſtreth ſanctity, procureth vnto vs peace and charity from heauen: thou alſo ſhineſt with innocency, art radiant with chaſtity, magnificent with the ornaments of all ſanctity; thou art the Mother of eternall

eternall light, with whoſe brightneſſe the Angells are made glad, men ioyfull, and the ſoules of the iuſt are with ſpirituall iubily refreſhed. Thou art the morning ſtarre, that brought forth the ſunne of iuſtice, which inceſſantly shining ſolaceth thee with his continuall light, with whoſe ſplendent beames thou art in eternall bleſſe irradiated, enlightned, and moſt excellently honoured. Thou art the cloſed gate of the Temple, prepared for the King of Kings; the ſacred houſe of God, ſigned with the ſeale of the whole Trinity. Thou art that bright cloud, by which the darkneſſe of ſinne is diſperſed; that dewy cloude, whereby our dryneſſe is moyſtened, our barrenneſſe becometh fruitfull; that white cloud, by which the myſtes of our ſoules are cleared; Of which cloude ſome ſpeake thus.

O cloud of ſhining light,
In heauen exalted hye;
Ieſſie his flowered rod,
Grac'd with fecundity.
Floure moyſtened with dewe,
And from high watered round,
Our drye hearts to beſhower,
Lett thy ſweet dropps abound.
Thou throne of wiſedome art,
And rod of equity:
Thou Cedar chaſte and tall,
Vine of fecundity.
Cypreſſe moſt redolent,
Oliue alwayes moſt meeke;
To ſafetyes port vs bring,
Fountaine of mercy deepe.
Thou ô white Lilly chaſte,
Pearle orient moſt rare;
Hall of high Trinity,
Imperiall rich chayre.
Refuge of ſinfull ſoules,
O faireſt flower of ſpring;

O princely Mother daigne,
To higheſt heauens vs bring
Thou grace of Sacraments,
Starre of bright ſhining beame,
Preface of holy lawe,
Text of Doctour ſupreme,
Be thou our ſafeguard ſure,
Mother full fraught with ioy,
And worker of our weale,
After vaile of annoy:
Amen.

An Amethiſt is preſented in the ſeauenteenth place.

HAyle holy Mother of God, golden couch of our Sauiour, orient light illuminating the hearts of the Saincts, the philoſophy of vertue, miſtreſſe of Chriſtians, diſcipline of Recluſes, doctrine of peace,

ſword of the ſpiritt ; victorious helmett. Thy vertue shines vpon the heauens, glads the Angells, emptieth hell, terrifieth the diuells. Thou art the imperiall throne, iudiciary tribunall of the moſt holy Trinity, the dormitory of IESVS CHRIST, conſecrated, ſanctified, & adorned by the holy Ghoſt. Thou art adored on earth, crowned in heauen; Thou bindeſt the ſtrong, and takeſt away the veſſells of captiuity. Thou art the Mother of vertue, deſtroyer of vice, key of the kingdome of heauē, mirrour of chaſtity. Haile glorious Virgin, who conioyneſt in league Celeſtialls and Terreſtrialls, aſſociateſt men with Angells, coupling together in eternall friendſhip the higheſt with the loweſt.

O moſt holy and ſincere Virgin prefigured by the Patriarches, foreſhewed by the Prophetts, proclai-

med

med by the Apoſtles, entitled by the Doctours; being thou art renowned with ſo many and great graces, and ſo magnified of all; its but reaſon, that I offer thee ſomewhat out of my pouerty to illuſtrate thy glorious maieſty. Accept then in good part, ô Lady, the pretious Amethiſt, which I fixe in the ſeauenteenth place of thy crowne, that it may adorne it with its luſtre.

The Amethiſt is partly of a violet, partly of a roſe colour, and it beares the price amongſt all purpled pretious ſtones; and becauſe thou art like to this, ô Lady, it ought to be placed as an ornamẽt vpon thy head; for thou haſt beene pleaſant & odoriferous as the fragrant violet, and purple as the roſe; in the litle violet thy humility is commended, in the well coloured roſe thy charity is ſignified; for like as by contempt of

thy selfe, thou madest thy selfe the humble handmaide of God; so by that inflamed charity, wherewith thou louedst him, he hath highly exalted thee in glory and honour, & hath bestowed vpon thee so great gifts of grace, and so many prerogatiues of vertues, that thou not onely surpassest all men, but euen the Angells, Archangells, Principalityes, Powers of heauen, and the legions of Cherubins and Seraphins. Thou excelledst the Virgins by admirable chastity, because thy chastity had the priuiledge of fruitfulnesse, by which fruitfulnesse thou hast begotte vs the Redeemer of all, the Sauiour of the elect, the repairer of the Angells, which no other Virgin could euer doe. Thou excelledst the Cõfessours in powerfull works, for albeit they did marueilous things, yet thou hast surpassed them in power of working miracles,

miracles, in the labour of pennance, in deeds of charity, in feruour of ſpirit, in the aboundance of piety. Thou excelledſt the Martyrs in victorious triumphs; for no deceits of the tempter could euer diſturbe the cloyſter of thy virginity, no allurements of the ſeducer were euer able to weaken thy conſtancy, no iaueling of the cruell enemy could euer daunt thy courage. Thou excelledſt the Apoſtles in ſurpaſſing ſanctity; for thou waſt before them all in the loue of God, in charity towards thy neighbour, in the knowledge of the myſteryes of IESVS CHRIST, in comprehending the ſecrets of the higheſt, and in the taſte of celeſtiall glory. Thou excelledſt the Patriarches and Prophets in faith, hope, and longanimity, in a more perſpicuous and cleare knowledge of paſt and future

things, and in the vnderſtanding of hard queſtions and figures. Thou excelledſt all the legions and ſquadrons of celeſtiall Spirits in purity of mynde, in clearneſſe of vnderſtanding, in ſignes, power, and wonderfull workes, in reſiſting the aſſaults of the enemy, in marueilous principality, glorious dominion, tranquillity of peace, ſplendour of wiſedome, feruour of charity. Synce therefore, ô ſweet Lady, all goodneſſe is by God commended to thy hands, as appeares by the premiſſes, I beſeech thee thou wilſt vouchſafe gratiouſly to heare this my rithmicall prayer, that it may obtaine for me peace and forgiueneſſe.

O Virgin, gloryes ſplendour bright,
With holy Ghoſt inſpired,
Sweet doue in hollowes of the rocke,
With ſighes and ſobbes all tired.

Meet

Meet vs in passing Egipt from
With grace in plentious store:
From troupes of fiends doe vs de-
fend,
When they shall frett and rore.
Vnto the army of the iust,
See thou vs soone conuoy;
With whom the sweet eternall rest
We safely may enioy.
Iewells of mercy thee adorne,
Through grace of Christ most
deare;
With ptetious stones of vertue rare
Thou shinest in glory cleare.
Thou wisedomes sacred fountaine art,
Whence gifts of grace doe flowe;
Thy power vs safely still protect
From Sathans subtill blowe.
Thou Princesse pearlesse art by right
Of Virgins bright and pure;
True concord, loue and peace with
all
Vouchsafe vs to procure.

Conioyn'd

Coioyn'd thou art in endleſſe league
Vnto thy Spouſe diuine;
Procure thy royall Sonne to vs
Moſt ſweetly may incline.
Synce arke of couenant thou art,
Daigne him in loue deſire,
With looke moſt milde vs to behold,
In tyme of's wrathe, and ire.
By merits great, which thou enioyes,
Vs ſuccour in all need;
At houre of death thou ſtarre of light,
Vouchſafe vs meet with ſpeed.
Amen.

In the

In the eighteenth place is presented the Moone.

REioyce and be glad, ô Daughter of Sion, noble Virgin, lilly of Paradiſe; for in thee Angells, Cherubins and Seraphins, Principalities, Powers, and all the legions of the whole celeſtiall army doe ioy; ſynce thou art the worlds reconciliation, the forme of peace, the way of ſaluation, the rule of diſcipline. Thee our Sauiour loued, thee he embraced, yea he cloathed himſelfe with thy fleſh, and to thee he commended his grace. For ſuch exceeding fauours the Angells praiſe thee, the Dominations adore thee, the Principalityes and Powers worſhip and reuerence thee, and

and the bleſſed Seraphins with extended wings extoll and proclaime thee. And I poore vnworthy ſinner, that I may in ſome ſort pleaſe thee, doe preſent for the eighteenth place the Moone cleare and bright, that with its ſplendour it may illuſtrate and beautify thy crowne.

The Moone borroweth her light from the Sunne, & is the enlightner of the night, the friend and diffuſer of the night dewe, reuealer of the thiefe; which, moſt noble Lady, ſynce it agreeth with thee, ought of right to be placed in thy diademe; for thou being placed before that moſt high Maieſty, fixeſt thy chaſte and pure eyes vpon him; earneſtly thirſting, and feruently deſiring the omnipotent God, ſitting in his throne; who ſends forth and communicates his brightneſſe to thee, as to his gratious & amiable obiect;

ſo

ſo that thou, ô Lady, enlighteneſt the night of ſinnes, diſperſeſt and driueſt away the darkneſſe of our hearts; thou cultiuateſt and makeſt fruitfull with thy grace the barrenneſſe of our ſoules; moreouer thou diſcouereſt the conuenticles of diuells, the illuſions of ayrie Ghoſts, the deuiſes of the ſpirituall robbers, & all the wickedneſſe of diabolicall deceipts.

O therefore holy Virgin of Virgins, holy and bleſſed parlour of the ſupernall Maieſty, with what praiſe are wee boũd to applaud thee? with what prayers and tears to ſolicite thee, that thou wouldeſt guard and defend vs from all ſpirituall wickedneſſe, and giue vs grace to liue well, and grant vs a happie end? For thou art the glorious couch of the Sauiour of the world, who of thy pure and virginall fleſh, within

the

the hall of thy moſt chaſte wombe, ſhaped himſelfe a noble and honourable coate of proofe, wherein to vanquiſh the cruell Prince of death. Thou alſo art the ſacred, permanent, and immaculate Chappell of the holy Ghoſt, in which that holy Spirit hath laid vp the treaſures of his grace, and ſpirituall gifts; for there is laid vp in thee an endleſſe ſtore of truth and grace peace and mercy, ſaluation & wiſedome, honour and glory; yea moreouer that ſame holy Spirit hath giuen thee the honour, that in thy name euery knee bowe of the Celeſtialls, Terreſtrialls, and Infernalls, and euery tongue confeſſe, that thou the Mother of our Lord IESVS CHRIST art in the glory of God the Father, ſitting at the right hand of thy moſt louing Spouſe, and onely Sonne, honourabelly

rabelly crowned with an immortall diademe, that ſhines with the brightneſſe of twelue ſtarres, attended with troupes of Virgins, magnificently exalted aboue all Saincts and quires of Angells, ſinging interchangeabelly ſweet hymnes, amidſt the lillyes perpetually flouriſhing within the Court of Paradiſe: to which bring vs thy Sonne, IESVS CHRIST our Lord.

Amen.

In the nyneteenth place is preſented a Chryſolyte.

REioyce ô Virgin, daughter of Sion, & exult with ioy Mother and

and Spouſe of Chriſt; for our Lord is thy eternall light, thy moſt louing Sonne is thy glory; the voyce of the celeſtiall guard ſoundeth forth thy praiſes, the iubilie of the morning ſtarres tuneth thee a ſong of glory & honour; & worthily indeed, for with the light of thy mercyes heauen and earth is illuſtrated. Who, moſt tender Mother, can eſcape the ſweetneſſe of thy piety, ſynce by thy merits the diuells are confounded, hell euacuated, the world illuminated, Angells exult, Paradiſe is repleniſhed? What thankes, ô honourable Queene, can I vnworthy ſinner giue to thee? The diuine myſteries were lodged in thy ſacred wombe, the ſecrets of God in thy holy heart, his wiſedome did reſide in thy bleſſed breaſt. Thou waſt repleniſhed with grace in thy mothers wombe, neuer ſtained with any ſpotte. Thou conceiuedſt Chriſt chaſtely,

chaſtely, cloathedſt him with thy ſacred fleſh, boreſt him purely. And becauſe, ô bleſſed Lady, thou haſt brought forth vnto vs this moſt ſweet Child for our ſaluation and eternall glory, to thy laud and praiſe I preſent thee with the pretious Chryſolyte, that it may be fixed in the nyneteenth place of thy holy crowne.

The Chryſolyte is beautifull, partly with a golden, partly with a ſea-colour: by the golden is expreſſed piety, by the ſea-colour bitterneſſe; for as gold excelleth all other mettalls, ſo piety all corporall actions, hauing promiſe both of the life preſent, and to come; and is properly the worſhip of God. Thou, ô Lady, waſt alwaiſe merciſull to the miſerable, comfortable to the afflicted, & pious to the poore. Thou waſt alſo moſt religious in dedicating

thy ſelfe wholy to the ſeruice of God, louing God with all thy heart, praiſing him with all thy ſtrength, breathing after him, ſeeking alwaiſe his face, meditating vpon him, adhering to him, taſting him, and drinking on the torrent of his pleaſure. And beſides theſe, thou boreſt him incarnate in thy Virgin-wombe, thou broughtſt him forth without paine, thou nouriſhedſt him with thy ſacred pappes, thou ſweetly lulledſt him while he wept, thou nouriſhedſt him louingly and kiſſedſt him tenderly: ſo that thou waſt onely imployed in diuine offices. Moreouer thou waſt in bitterneſſe by the perſecutions and tribulations of thy moſt beloued Sõne, by his dolourous paſſion thou waſt in great anguiſh, and by his death thy ſoule was piereed with a ſword, as by prophecy it was told thee *And a ſword of ſorrow ſhall pierce through thy ſoule*. Synce

Synce then, ô Lady, ſo many enſignes of thy praiſes are diſplayed, turne thy pious and bleſſed face vnto me miſerable ſinner voide of all grace, enlighten my ſpiritt, enkindle my heart, quicken my ſoule, renew my mynde. O pious Mother comfort me, ô prudent Virgin inſtruct me; my light illuminate me, my vertue ſtrengthen me: by thee let my prayer be directed, my meditation enkindled, my contemplation illuſtrated, my worke regulated, my intention and affection gouerned; let thy light enter into my heart, and thy charity into my ſoule, that I may ſweetly taſte thee, ſee and vnderſtand what is pleaſant and acceptable vnto thee at all tymes.

Thou moſt holy Virgin art the arke of the Teſtament, couered ouer with gold on euery ſide, in which are all the treaſures of the

grace and mercy of God; inwardly gilded with vertues, outwardly couered with the gold of the most pure Diuinity; shining interiourly with the splendour of purity, exteriourly with workes of charity, interiourly with innocency and piety, exteriourly with honour of miracles; within thou art wholy pure in soule, without wholy beautifull in workes, wholy immaculate, wholy dedicated to God shining with his glory, resounding with his praises. Thou art the Temple of our Lord, wherein is all power in charity, wisedome in humility, bounty in vertue, solidity in beliefe simplicity in perfection, chastity in virginity, sanctity in action and workes. Thou art the life of the world, the medicine of sick soules, the tree of life in the midst of Paradise, whose fruit heales the contrite of heart, refresheth

those

those that faint, comforts the sorrowfull, vpholds the weake. Thou also, ô Lady, art the glory of the world, the pillar of heauen, the firmament of truth, the two-edged sword that destroyeth hell, a sting to the infernall fiend; thou extinguishest concupiscence, budst forth the fruits of vertues, strengthenest the tempted, enlightenest the blinde, feedest the hungrie, securest the dying with thy signe and character, and vnder thy safe conduct bringest them to the glory of Paradise. Amen.

In the twentith place is presented a Marigold.

AS the Sunne rising in the high heauens is to the world; so

thy beauty, royall Virgin, is an ornament to all the Court of Paradiſe; which beauty the King of Kings, the Prince and Lord of Lords deſired, makingin thee an admirable cõmerce & exchange, giuing to vs his Deity, and taking vpon him our mortality, that he might raiſe vp our pouerty from the dunghill, and honour it marueilouſly with imperiall ſcepters, and an eternall kingdome.

Therefore art thou pronounced moſt bleſſed of all, ſith thou art made the cauſe of all our good, not onely of eternall ſaluation, but alſo of all vertue and ſanctity of life; ſhewing vnto vs the example of good workes, & obtaining of our Lord diuerſe pretious gifts of grace; for by thee our Lord hath poured forth the ſweetneſſe of his mercy, the clemency of his piety, the plenty of his grace. By thee are diſtributed

gifts

gifts of diuine grace, by thee are opened celeſtiall ſecretts, in thee are hidden heauenly myſteries, and from thee flow the Church her Sauiour. Thou increaſeſt the ioy of Angells, bringeſt ſaluation to man, proclaimeſt peace on earth, inclineſt almighty God to mercy. By thee light is infuſed into our hearts, ſweetneſſe diſtilled into our breaſts; gladneſſe poſſeſſeth the mourners, ſolace the ſorrowfull, the prize is giuen to thoſe that labour for it, & a crowne to thoſe who fight lawfully.

Thou art the wholeſome and ſacred fruit, watered with the fountaine of life, diſtilling the liquor of wholeſome baulme. From thee flow the aromaticall ſpices of charity, oyntments of ſweetneſſe, ornaments of vertues, fountaines of tears. Thou art more fragrant then Cinamon, more ſoueraigne then Cedar, more

dolent then Cypreſſe, more ſweet then any perfume. Thou art the looking glaſſe of the ſoule, Angelicall nectar, an imperiall ornament. By thee hell is deſpoiled, its captiues redeemed, and heauen opened. From thee doe ſpring the flouriſhing roſes, the lillyes of the valleyes, and all ſorts of beautifull flowers. In thee are the treaſures of all pretious ſtones, the fragrancy of all pleaſant perfumes, the ſweetneſſe of all ſpices, and the clearneſſe of all ſtarres. Thy vertues are more pretious then gold, more fragrant then Cinamon, more beautifull then the Saphyre-ſtone. Thy meritts ſurpaſſe the delight of ſweet oyntments, the odour of ſweet ſpices, the comelyneſſe of royall ornaments. Thy fruitfulneſſe ſhineth like the morning ſtarre, is reſplendent as the ſunne at his full height. Therefore

for

for thy great prerogatiues of merits, out of my pouerty I offer to thy honour and glory the little pleasant flower called the Solsequie or Marigold, that it may be fastened to thy crowne in the twentith place.

It is called the Solsequie, as following the sunne; for when the sunne riseth vpon it, streight way it applauds, and vnfolds it selfe, and when the sunne setteth, as all sorrowfull it withdrawes, closes, and shuts it selfe vp againe. To this, ô most pure Virgin, thou art very like: For when the Sunne of iustice, to witt the Diuine word, came forth, yet left not the right hand of his Father, passing to his worke took vpon him our nature, and entering thy wombe shaped himselfe a garment of thy most pure blood; how gladly, how speedily didst thou open to him the affec-

affections of thy ſoule, dilatedſt the boſome of thy mynde, & extendedſt the deſire of thy heart, to the end he might remaine long with thee? Thou infoldedſt him in the embracings of loue; but when as after death he abſented himſelfe from thy ſight, thou remainedſt ſorrowfull and ſolitary, mourning, ſad and afflicted with many calamities. And as the marigold is for colour gratefull to the eyes; ſo for thy humility and meekneſſe thou art gratious in the ſight of the diuine maieſty, and moſt pleaſant to the eyes of the holy Trinity. In thy virginity thou haſt pleaſed the ſonne of God, and to Angells, Virgins, and all Saincts afforded delight.

Therefore, ô Virgin-maide, pleaſant in humility, odoriferous in vertue, burning and ſhining in charity: thou with marueilous ſweetneſſe

delightest and inebriatest the deuout heart, purgest and clensest the conscience, irradiatest and illustratest the soule, enlightenest and cleerest all the inward man. Let my affectiõs, I beseech thee, be feruent in thy loue, my soule melted, my heart inflamed, all my bowells refreshed with thy grace, and all my entralls fatned with thy sweetnesse. Let thy praise be incessantly in my mouth, thy loue in my breast, thy holy name in my heart, and memory, that I may alwaise finde thee a protectresse in perill, a comfortresse in temptation, an helper in tribulation, a deliuerer in aduersity, a safeguard in necessity, a solace in the agony of death. O faithfull guide, ô associate of Angells, bring me to the kingdome of heauen. Amen.

In the one and twentith place is presented a Chrysoprase.

ONe Hebrew woman wrought confusion in the house of Nabuchodonotor; The Hebrew womā is the royall Virgin, decked with the iewells of vertues, named Hebrew from the Patriarch Abraham, which sprung vp as a flourishing twigge frō the roote of esse brought forth a most beautifull flower, to wit our Lord IESVS CHRIST, whose sweet odour the dead haue felt, whose fragrancy is diffused through heauen & hell, with whose sweet sauour all mankinde is refreshed. Thou ô Virgin art the small rod

of

of Ieſſe, humbled with celeſtiall diſcip ine, Virgin ſweet-ſmelling with the fragrancy of charity, and ſanctity, rod of authority and dominion. Thou haſt brought confuſion vpon the houſe o' Nabuchodonoſor, to witt the diuell, ſynce thou haſt broken the rod of his tyranny, killing his Prince Holophernes, & freeing vs from his cruell rule and principality. Thou haſt made his yoke to putri'y before his face; and haſt aboliſhed his tyrannicall power, wherewith he oppreſſed vs. And therefore all doe call thee bleſſed, by whom ſaluation is giuen to the world, ioy to heauen, praiſe honour and glory to God, peace to ſinners, hope to the fallen, light to the blinde, grace and bleſſing to the Church, perpetuall beatitude to the iuſt.

For

For which cause being such and so great, yea next to God the cause of all our good, I extoll thee with a fiuefold praise, that I may deserue to be found worthy of thy grace and mercy. Haile Queene of mercy, Spouse of CHRIST, mother of God, daughter of the eternall Father, darling of the holy Ghost, safety of the world, light of the Church, sweetnesse of piety. Hayle Queene of Virgins, Empereſſe of Angells, exultation of the blessed, friend of peace, Virgin-Mother, amiable woman, light of iustice, doctrine of sanctity. Haile more pleasant then the rose, tree of life, lilly of Paradise, parlour of the Trinity, palace of the eternall word, happie gate of heauen, consolation of griefe. Haile full of grace, mother of the poore, aduocate of sinners, scepter of equity, gladnesse of the mynde,

peace

peace of the ſoule, iubily and ioy of heart. Haile our confidence, ſtability of the weake, light in darkneſſe, foundation of faith, port of pardon, way of pennance, fountaine of ſweetneſſe, cauſe of our ſaluation. But becauſe I deſire to honour thee more, I preſent thee with the precious ſtone Chryſopraſe, which I will endeauour to fixe in the one and twentith place of thy crowne.

The Chryſopraſe ſhineth with a golden paleneſſe, and is beautified with a greē colour; to which becauſe thou art like, it worthily deſerues to be faſtened to thy crowne. For thou ſhinedſt like gold in the ſight of God, thou pleaſedſt him with the greenneſſe and flouriſhing of holy workes. By gold is ſignified wiſedome, and by greenneſſe virginity. For thou art, ô Lady, a pure Virgin, a holy Virgin, an immaculate Virgin,

in ſoule

in ſoule and body vnſpotted, becauſe thou haſt dedicated thy ſelfe a Virgin to God, & firſt of all others vowed virginity to him, knowledge and wiſedome are maſt aboundantly beſtowed on thee; and therefore as a prudent Virgin, & diſcreet womã thou haſt built thy houſe, not for thy ſelfe but for God: For he who hath his habitation in heauen, allured with thy feature, comelineſſe & beauty, ſett vp his throne in thy holy ſoule, and his mãſion in thy virginall wombe, where he ſhaped himſelfe a coate of our ſubſtance, in which he ouercame the enemy of mankinde; whence alſo he tooke the purple blood wherewith he cancelled the bill of our perdition, and reconciled vs to God the Father of all.

But becauſe it was fitt the habitation of ſo great a maieſty ſhould be moſt magnificently adorned; he who placed

placed his tabernacle in thee, decked thee with the seauen gifts of the holy Ghost, as with the ornament of seauen most precious pearles. First he honoured thee with the gift of wisedome, whereby thou art wholy rapt into extasie with loue of the Diuinity. Secondly he endewed thee with the gift of vnderstãding, whereby thou art dilated in the secretts of God by Angelicall splendour. Thirdly with the gift of counsell, whereby thou art made prudent and discreet by celestiall documents. Fourthly with the gift of knowledge, whereby thou art trained vp in Scripture by the instruction of CHRIST. Fiftly with the gift of fortitude, whereby thou art made strong, constant & valerous against all aduersityes. Sixtly with the gift of pietyi, whereby thou becamest gratious, clement and mercifull

through infused charity. Seuenthly with the gift of the feare of God, whereby thou becamest meeke, simple, and fearing the dreadfull maiesty.

Therefore I beseech thee, most mercifull Lady, that thy grace may defend me, enlighten my senses, chastise my body, sanctify my breast, inflame my heart: let thy vertue enter into my soule, illuminate my conscience, purify my flesh; let thy vertue defend me in temptation, cõfort me in tribulation, assist me in danger, protect me from sinne; let thy grace helpe me in praying, reading, meditating, watching and sleeping; let thy clemency and piety restore what is lost, forgiue my sinnes, heape vpon me merits, obtaine the goods that shall last for euer. Thy grace and vertue illustrate my death, repell my enemyes, deliuer

liuer me from the iawes of hell, and bring me to the ioyes of Paradiſe.
Amen.

In the two and twentith place is preſented the Orion.

I *Saw one beautifull as a doue aſcending; the flowers of roſes, and the lillyes of the valleyes enuironing her about on euery ſide.* Worthily, ô Lady, the holy Ghoſt admireth in theſe words thy aſcenſion; For thou indeed art beautifull in faith, comely in face, honourable in mynde, fayre in ſanctity, ſyncere and candide as the doue. Thy ſoule is white with all purity, and innocency. The ſhining ſtarres of Angells, and Apoſtles, the fragrant roſes of Martyrs, the ſweet ſmelling violetts of Confeſ-

sours, the white lillyes of Virgins doe enuiron thee round about. And it is a proper resemblance: for thy purity exceeds the innocency of Angells, thy wisedome the intelligence of Apostles, thy constancy the patience of Martyrs, thy prudence the warinesse of Confessours, thy chastity the continency of Virgins. For what Angell is more ravished in the Divinity? what Apostle more enkindled in loue? what Martyr more constant in suffering? what Cõfessour more industrious in good workes? what Virgin or holy woman more pure in chastity? Synce therefore thou art so admirable in all grace, desirous to obtaine of thee, ô Lady, part thereof for my selfe, I present thee with the Orion a cleare and bright starre, that with it thy crowne my be honoured, and it fixed in the two and twentith place.

The

The Orion is a bright ſtarre, that diffuſeth ſhowers of raine. So thou, ô moſt holy Lady, waſt a bright ſtarre, when thou conceiuedſt God; more bright, when after his birth thou remainedſt inuiolate; moſt bright, when thou waſt exalted to a throne of glory aboue the quires of Angells, and Archangells. And for as much as thou art the flower of God watered and moyſtened with celeſtiall dewe, thou powreſt vpon vs the raine of grace and deuotion, the raine of pennance and contrition, the raine of ſorrow and teares, the raine of ſweetneſſe and conſolation.

Therefore, ô noble and generous Mother of the eternall, and increated Word of the Father, who haſt relieued the periſhed world by the wholeſome fruit of thy immaculate fleſh, which was miraculouſly

produced by thy virginall purity, and the dewe of the holy Ghoſt. O excellent Dameſell, prepared from eternity, before all ages, for the Mother of the ſupreme King. O glorious Queene, heartily deſired from the very beginning of the world to be the Spouſe of the holy Ghoſt, bedecked with the pearles of all vertues. O admirable worke wonderfully framed by the moſt high architect with marueilous variety, wonderfully beautified with the impreſſion of all holyneſſe and perfection. I vnworthy and vile ſinner, though polluted with vice, ſtained with concupiſcence, ſoiled with filth, defiled with pleaſure, inuolued in darkneſſe, obſcured with ſynne, wauering in heart, vnſtable in mynde, deſire to magnify and extoll thy maieſty, with praiſe to publiſh thy holy meritts, with deuout

hout titles to desplay the enseignes of thy vertues and graces.

But thou, ô Lady, who hast honesty in thy gate, comelinesse in thy looke liberality in thy hãds, shamefastnesse in thy eyes, eloquence in thy lippes clemency in thy eares, prudence in thy words, sanctity in thy soule, wisedome in thy breast, diuine secrets in thy mynde, the word of the Father incarnate in thy wombe, beset round with ornaments of all graces, shining within and without with singular glory, heale my infirmityes, infuse light into my senses, anoynt my drye heart with sacred vnction, and illuminate me inwardly with glorious light; that so, ô Lady, I may speake vnto thee in holy and deuout colloquies, and may feruently sing and sound forth to thee inflamed words,

which taſt ſweetly of thy loue; for thou, ô Lady, art ſhe, of whom it is written: *Our Lord ſaid, let light be made, and it was made.* O pure light, ô fayre light, ô light that ẽlighteneſt the Celeſtialls, illuſtrateſt Terreſtrialls, terrifieſt Infernalls. O light that reduceſt ſuch as goe aſtray, comforteſt the ſorrowfull, reioyceſt the Angells, and all the holy and iuſt of the Court of Paradiſe. O light reuealing myſteries, diſcouering things obſcure, ſhining in darkneſſe, waſh away our ſpottes, repaire our ruines, enlighten our obſcurity, and darkneſſe; giue health to the ſick, ioy to the ſorrowfull; bring ſinners to pennance, and ſuch as confide in thee vnto eternall glory.

Gen. 1.

Amen.

A Berill is presented in the three and twentith place.

THou *shalt make a candlestick of most pure gold*. Thou, ô Lady, most holy Virgin, wast a candlestick, vpon which the wisedome of God placed his candle, that he might seek his lost groat. The daughters of Hierusalem behold thee attentiuely, that they may runne in the odour of thy sweet oyntments, in the light of thy vertues. Thou art a table by the indeauour, and acknowledgmēt of Gods law: in thee were the loaues of proposition, by example of Fathers, and by exercising good workes. Thou wast by thy glo-

rious

rious fruitfu'neſſe the Arke of the Teſtament; the golden Cenſer of God by thy deuotion of prayer, which the loue of eternity enkindled moſt feruently; a water-pitcher by circumſpectiõ; Manna by the ſweetneſſe of thy diuine childbirth; a rod by regall authority; tables of the Teſtament, by fulneſſe of knowledge; a Propitiatory by an affection of piety.

In the Tabernacle there was nothing, but was couered with gold: ſo thou, ô Lady, who art a tabernacle ſanctified by the higheſt, haſt beene alwaiſe of gold, becauſe full of grace. Thou art the ſtarre of the ſea, becauſe men in miſery crye out vnto thee, the Angells aſpire to thee. The two Cherubins couering the Propitiatory with their wings, are S. Gabriel the Archangell, and S. Iohn Euangeliſt, ſinging with iubily

before

before thy throne poems of praiſe. From the golden thuriball, that is from thy virginall breaſt, aſcends the fume of ſweet odours in the ſight of our Lord, becauſe by thee, who art our Mediatreſſe and ſpeciall aduocate with God, our prayer is preſented, that his mercy may vouchſafe by thee to become propitious vnto vs. Therefore that thou mayſt pleaſe to intercede and pray for me, and make him fauorable to me, I offer vnto thee the pretious Berill, wherewith thy crowne may be enriched, and it put in the three and twentith place.

This Berill is a pretious ſtone, cleare and greene, hauing vertue to make a man gratious, and inuincible of his enemyes. Thou, ô Lady, doeſt in a mãner repreſent this ſtone: for by the gift of wiſedome thou waſt cleare and ſplendent, blemiſhed

with

with no ſpotte, polluted with no filth, darkened with no ſynne; but by grace of ſupernaturall light thou waſt like a fountaine of almighty God, cleare without mixture, into which nothing defiled entereth. Thou waſt cleare in thy ſoule, light in vnderſtanding, neate in body, Angellike in face, iudicious and clearefighted to diſcerne doubts, more cleare to know myſteries, moſt cleare to vnderſtand & contẽplate the Diuinity. And becauſe thou boreſt the eternall wiſedome of God in thy wombe, thou haſt honourable renowne, perpetuall brightneſſe, and immortall glory. The grace of God alſo, wherewith thou waſt repleniſhed, made thee alwaiſe flouriſhing & freſh, producing the budds of iuſtice, flowers of innocency, fruits of mercye. For thou bringeſt forth leaues of good will, lillyes of chaſtity,

tity, violetts of piety, roſes of patience and vertue, apples of holy and perfect charity; out of the aboundance of thy piety and mercy, protecting thy ſeruants, and making thoſe that confide in thee, gratious and pleaſant to God and Angells by good workes, and by conſtancy in faith to ſtand ſtout & inuincible againſt the force of Diuells, thereby to merit a celeſtiall crowne of glory.

Amen.

In the

In the fower and twentith plac is presented the Camomill flower.

KING Salomon built a great throne of iuory, and couered it with exceeding bright gold, which had sixe stepps. Our Salomon CHRIST the peacefull King, singular for wisedome, admirable in glory and power, built himselfe a throne, to witt thy virginall wombe, in which that ineffable Maiesty reposed. Thou wast a throne of iuory; for three things are in iuory, which were most perfectly in thee: for it is of marueilous whiteneſſe, of innate coldneſſe, and proceedeth from the chaſte Elephāt;

so

ſo thou alſo haſt beene moſt pure, being free from all filth of ſinne; moſt colde, being exempt from all heate of carnall concupiſcence; and begott of the chaſte embracings of the Patriarchs. Thou therefore art called great; for though many things amongſt the creatures of God be great, yet the worke of Gods hand hath produced nothing ſo magnificent as thou art.

Thou art couered with bright gold, becauſe thou art coloured with the moſt pure brightneſſe of wiſedome. The ſixe ſtepps of the throne be the ſixe workes of mercy, in which thou, ô glorious Virgin, aboundedſt, and which thou conſideredſt in thy moſt bleſſed Sonne. For when he was hungry, thou didſt feede him, and giue him to drinke of thy Virgin-milke: when he had not where to lay his head, thou receiuedſt

ceiuedst him into the parlour of thy wõbe, thou clothedst him all naked, and weake & crying thou stilledst with thy sacred breasts; imprisoned in our mortality thou nourishedst & refreshedst him. The two hands holding the throne, are the two liues, to witte the actiue and contemplatiue, which are ioyned in thee with t' chaine of charity. The two lions are the Archangell Gabriel, and saint Iohn the Euãgelist, who are appointed to guard thee; the one on the right hand, the other on the left. They are called lyons, for that they roare with most loud voice, wherof the one said: *Haile* MARY *full of grace our Lord is with thee, blessed art thou amongst all women*. The other: *In the beginning was the Word*. Surely there was no such worke framed amongst all the creatures of God: for it exceeds the hierarchyes of Angells

Luc. 1.28.
Iohn. 1.

Angells. And therefore, moſt reuerend Lady, excelling and ſurpaſſing all others, I haue promiſed to make a crowne for thee, as for a moſt noble Empereſſe, not ſuch as befitteth thy worth, but ſuch as my ſmall ability could any way finde out or deuiſe: in the laſt place of which I am to put the Camomill flower, as a fitt and finall complement thereof.

The Camomill is white, ſpherical and round, gratefull in ſmell, adorned with a golden knott in the midſt. Thou, ô Lady, art by very apt ſimilitude compared thereunto: for in ſoule thou art white by innocency, in thy conſcience cleare and pure by right faith, in body faire & comely by virginall chaſtity. Wherefore as Queene, beautifull like the doue, incompaſſed with lillyes of Virgins, togeather with them thou

 ſingeſt

singest a new song before the Lãbe, standing on mount Sion, sitting on his Fathers throne; which none can sing but those that walke in white, hauing the name of the Lambe, and of his Father written on their foreheads. But because (as the prouerbe goes) truth seekes no corners; so by reason of thy truth, meekenesse and iustice, for which the right hand of God doth marueilously cõduct thee, thou art said to be round and not cornered. But the fragrancy also of thy vertues excells all kinde of spices, the odour of thy piety and mercy is aboue the incense and baulme, the sweet smell of thy charity and loue aboue the sweetnesse of all pretious oyntments.

Thou shinest in the midst with golden colour, for the wisedome of thy heart is more specious then the sunne, the prudence of thy breast more

tanquam in capite influente, in Maria verò tanquam in collo transfundente: In Christ was the plenitude of grace as in the head of influence, in MARIE *as in the neecke transfusing (and cõueying these influineße to the mysticall body.)* Conformable to this is that of S. Bernard: *Nihil nos Deus habere voluit, quod per Mariæ manus non transiret: God would haue vs obtaine nothing, which should not passe thorough Maries hands.* And in another place: *Omnibus misericordiæ sinũ aperuit, &c. She hath opened the bosome of her mercy to all, and from her plenitude or fullneſſe all receiue; the captiue receiues redemption, the sorrowfull comfort, the sinner pardon, the iuſt grace, Angells ioy, laſtly the whole Trinity receiues glory, and the person of the Sonne the ſubſtance of humaine fleſh.* Theſe and many hundred eulogies, and praiſes of this immaculate Queene (which frequently occurre in the workes of theſe and other

Ser. de aqua duc.

Ser. 98.

other Fathers,) are as many vndeniable arguments of her supereminent dignity, and of the singular fauours we receiue by her meanes, and consequently of the honour and gratitude we owe her. If the curious desire further satisfaction, let them read S. Iames the Apostle his *Liturgie or Masse*: S. Hierome *ser. de Assumptione*: S. Bernard. *serm. de Salue Regina*: S. Anselme *de excel. Virg.* In the meane tyme thou (deuout reader) mayest with me offer vp to the mother of grace this small crowne, that by her intercession, we may liue and die children of grace, and become eternall coheyres of glory with CHRIST. Amen.

ſay to God, to our B. Ladie, yea and to my corporall phiſitian, yet with a farre different intention and meaning; For to God I addreſſe it as to the originall, principall, and independent cauſe, and of which all the reſt in euery reſpect depends: to our B. Ladie, as the obteiner of it at Gods hands; to my phyſitian as an inſtrumentall cauſe, by whoſe working, and applying of ſecundarie agents, God conferres health and life. This rightly conſidered derogates nothing from God, but rather tends much more to the manifeſtation of his glory and prayſe in the order of his diſpenſation. Thou ſeeſt then (prudent reader) that the honour which is giuen to the bleſſed Virgin (in what words ſoeuer) is infinitely inferiour to that which wee giue to Almighty God, as likewiſe almoſt infinitely tranſcending all ciuill worſhippe.

shippe. And that this degree of worshippe, before described, is due to her, is manifest by the cõtinuall practise of holy Church, and the honourable titles giuen her by all holy Fathers. For to her doth the Church, besides many other places, worthyly apply that of Salomon: *Qui me inuenerit inueniet vitam, & hauriet salutem à Domino.* *He that shall finde me, shall finde life, and draw health from our Lord.* To her God saith; *In electis meis mitte radices: Take roote in my elect.*

Pro. 8.

Eccl. 24.

S. Epiphanius calls her; *Thesaurum dispensationis plane arcanum, &c.* *The hidden treasure of dispensation.* S. Gregory Thaumaturg stiles her; *Credentium firmamentum*; *The firmament or supportresse of the faithfull.* S. Augustine amongst many other singular prerogatiues titles her; *Antricem meriti*; *The antresse of merit.* S. Hierome saith: *In Christo fuit plenitudo gratiæ,*

Ser. de laud. B. Mar.

Ser. de Anũ.

Ser. de Assump.

tan-

more bright then the moone, the knowledge of thy vnderſtanding ſhines with marueilous grace aboue the comely order of the ſtarres; and no wonder if thou ſhineſt and glittereſt with wiſedome, ſynce by the holy Ghoſt thou conceiuedſt in thy chaſte wombe the eternall wiſedome of God the Father, & broughteſt him forth to the world for our ſaluation cloathed in thy fleſh: For this wiſedome incarnate is the true light illuminating the world, ſauing ſinners, ſhining vpon the Celeſtialls, linking and coupling togeather men & Angells in a perpetuall league.

Let it therefore ſuffice, ô mother of God euer Virgin, what I haue already ſaid of this crowne, which I promiſed vnto thee; and if I haue beene able to ſay any thing well, and beſeeming the ſubiect, I aſcribe it wholy to Gods grace, and thy holy

merits; what I haue vttered not so rightly or aduisedly, I impute to my owne ignorance, and iniquityes. And because I haue treated too vnworthily of so great a Maiesty, I prostrate craue pardon. Pardon then, most pious Lady, thy suppliant húbly intreating, thy penitēt not offending thee through malice, but presuming vpon thy mercy, synce thou art mother of mercyes, aduocate of sinners, exculer of crimes, defender of orphans, who sitting in an imperiall seate raignest with thy Sonne our Lord IESVS CHRIST, to be lauded and glorified world without end. Amen.

FINIS.

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